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Without Concealment—Without Compromise.

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PRO-SLAVERY RETREAT.

From the Albany Argus.

The Virginia Controversy.

Remarks of Mr. Grout in the Assembly, Friday, January 29th, 1841.

Mr. Grout opened with the remark that he had no delicacy about assuming the position into which the gentleman from Washington (Mr. Culver) had, on another occasion, attempted to thrust his colleague (Mr. McMurray,) to wit, that of attempting to make political capital. The course he (Mr. G.) designed to pursue, on this question, as on all others was what he deemed the honest, straight-forward, democratic and constitutional course; and if gentlemen on the other side, ran counter to such a course, he *should* attempt to make political capital out of it—not otherwise.—Such he believed to be the position of his colleague (Mr. McMurray,) and gentlemen were welcome to all the advantage they expected to gain by it.

The proposition first in order before the house, said Mr. G., is that presented by the gentleman from Tompkins (Mr. L. Hubbel)—the proposition which denies the right of the legislature to interfere in this controversy between New-York and Virginia, and at the same time commends the course of Governor Seward as sound, and judicious. Sir, said Mr. G., I dissent entirely from both these conclusions; and with deference to the federal and abolition friends of Gov. Seward on this floor, I shall take it upon me to show that both are as gratuitous as they are unfounded in truth and justice.

Mr. Speaker, the gentleman from Albany, (Mr. Wheaton,) has warned this house, (to use his own select and classical phrase,) against being bullied by the threatening attitude of Virginia: not because Virginia had not the right on her side, if I understood the gentleman's remarks, but because she had not the power to enforce her right. If *his* was not an appeal to assumed might over right, I should be glad to know why it was, that following out his insulting allusion to the attitude of the Old Dominion, that gentleman spoke of the daggers that might be put in motion within her own borders, in case of an open rupture with New-York, and of the kind assistance she might be under the necessity of calling for, from us, to protect herself against a domestic enemy! Why did he speak of menaces and threats from that quarter, in connection with proffers in advance of assistance from New-York in the hour of emergency! Sir, said Mr G., I think such appeals as these unworthy the gentleman from Albany—unworthy the character of a legislator of this great state, and the delicate nature of the controversy in hand. An ultra abolitionist, burning with what has *here* been aptly termed a new born zeal, could scarcely have exhibited himself in an attitude more offensive to the whole South, or more unbecoming this house and the people of this state.

But to proceed at once to the positions taken by the apologists of the Governor, I would remark in the first place, that whilst the more ultra of them do not pretend to deny that the Governor does waive all objections to the defects, in form and substance, which have been pointed out in the affidavit produced against the fugitives in question, the gentleman from Albany (Mr. Wheaton,) sensible of the predicament in which the Governor is placed, does not concede that point, but insists that the insufficiency of the affidavit constitutes one of the grounds on which the Governor refuses to comply with the requisition from Virginia. Before proceeding farther, it may be necessary to clear up this point, and examine the threatening attitude, the menaces, and the want of courtesy, which the gentleman has charged upon our sister state, and see how the Governor's position tallies with that assumed for him by the gentleman from Albany, and his abolition coadjutors.

Gov. Seward, in his letter to the Executive of Virginia, of 16th of September, 1839, says:—"It is regarded as settled that the discretion of the Executive in making the demand, is unlimited, while the Executive upon whom it is made, has no legal right to refuse compliance, if the offence charged is an act of 'treason, felony, or other crime,' within the meaning of the constitution." Here then is a distinct admission that no state Executive has a right to refuse to give up a fugitive upon a charge of "treason, felony or other crime," within the meaning of the constitution. But the Governor continues and asks:—"Can any state at its pleasure, declare an act to be treason, felony, or crime, and thus bring it within the constitutional provision?" The Governor would here seem to imply that Virginia, subsequent to the adoption of the constitution, had undertaken to specify what should constitute treason, felony or crime, and that in the attempt she has by her laws made that felony or crime which the constitution never intended, or at least what out of Virginia and the other slave-holding states, has never been recognized as an offence. Now the truth is, that Virginia as early as 1753, passed a law making the stealing of a slave punishable with "death without benefit of clergy." Such was the law of Virginia when the constitution of the U. S. was framed and adopted by the states; and it was not until the year 1799, that the punishment for that offence was changed to imprisonment in the penitentiary. The stealing of a slave, therefore, was a high crime in Virginia, punishable with death, long before and sometime after the adoption of the constitution—and there can be no doubt that the framers of that instrument meant to include within the terms "treason, felony or other crime," the precise offence then punishable capitally by the laws of Virginia. And as if to leave no doubt on that subject, they inserted in the instrument itself, a clause to this effect:—(see constitution of the U. S. art 4th.) "Full faith and credit shall be given in each state to the public acts, records and judicial proceedings of every other state." Full faith and credit! What is the meaning of these terms, in the sense here used? I had supposed they implied our word of honor pledged; our promise given; and that we were bound, in all sincerity, faithfully to concede that full faith and credit, should be given to the public acts, records, and judicial proceedings, of every state, at least to all of them that existed at the time of the formation of this constitution.

Again, the Governor says:—"I do not question the constitutional right of a state to make such a penal code as it shall deem necessary or expedient, nor do I claim that citizens of another state shall be exempted from arrest, trial and punishment in the state adopting such code." Again he says:—"That there is no law of this state which recognizes slavery, no statute which admits that one man can be the property of another, or that one man can be stolen from another." And again, the Governor says:—"It results from this view of the subject that the offence charged in the affidavit and specified in the requisition, is not a felony nor a crime within the meaning of the constitution; and that waiving all the defects in the affidavit, I cannot surrender the supposed fugitives to be carried to Virginia for trial under the statute of that state." Now (said Mr. G.) suppose the fugitives in question had stolen or decoyed away a cargo of slaves, and sold them in another market, or taken them to a land of liberty; would the Governor, by his own construction, have felt bound to deliver them up, had such fugitives taken shelter under the laws of this state? I think not. The Governor assumes the broad ground, that he is not required to deliver up the fugitive from the laws of another state, unless the offence charged is recognized as such by the laws of this state. And then, leaping from one false position to another, he assumes again, that our laws do not recognize property in slaves. Why, sir, it is only necessary to turn to a law of the last session, which the Governor himself "approved" under his own hand, to show that he cannot stand for a moment on his own ground. I allude to the law, which was crowded through, like most of the doings in the last legislature, under whip and spur, designed to give a trial by jury to persons claimed as fugitive slaves. In the 7th section of that act, the right of property in slaves is not only distinctly recognized, but the mode is distinctly pointed out, by which a slave-owner may come into this state, prove property, and take away his runaway slave.

That there may be no doubt as to the light in which this peculiar kind of property was viewed by the framers of the constitution, I beg leave to refer gentlemen to an article in the "Federalist," No. LIV., from the pen of James Madison—a publication which has always been deemed good authority to clear up doubtful points of constitutional construction. Mr. Madison thus speaks of he nature of slave property.—"The federal constitution, therefore, decides with great propriety on the case of our slaves, when it views them in the mixed character of persons and of property. This is in fact their true character. It is the character bestowed on them by the laws under which they live; and it will not be denied that these are the proper criterion. And again, in the same number, he says:—"Let the compromising expedient of the constitution be mutually adopted which regards them (the slaves) as inhabitants, but as debased by servitude below the equal level of free inhabitants which regards the *slave* as divested of the two fifths of the *man*."

This is the construction which was given by one of the framers of the constitution, which every one of us has sworn to support, to the nature of slave property, as recognized by that sacred instrument. And these papers in the "Federalist," it will be recollected, were written for the express purpose of defining this constitution and persuading the people of the United States to adopt it. And does the Governor or his friends, at this late day, attempt to set up an opinion at variance with this well received construction of the Constitution, and to persist in it at all hazards! The Governor says in one of his letters to the Executive of Virginia:—"It is freely admitted that the argument would be at an end if it were as clear that one human being may be the property of another, as it is that stealing is a crime." Sir, said Mr. G. I have my feelings in common with the people of the North, on this question of slavery, and shall always consult those feelings when I consider myself at liberty to act my own pleasure. But in a matter of constitutional construction and constitutional right, I feel that I have no option but to carry out the fair construction and intent of the great compact, and upon all doubtful points to recur to the contemporaneous constructions, as well as the uniform practice and usage under it, from the earliest period of our history, regardless of all local considerations, or sectional interests.

Mr. G. here passed to the consideration of the point of courtesy, raised by the gentleman from Albany, (Mr. Wheaton,) against Virginia, and went into an examination of the rise and progress of the controversy that has now come so near to an open rupture; in the course of which he remarked that it was on the 11th of last April that Gov. Seward sent in to the legislature "a communication from the Governor of Virginia, and proceedings of the legislature of that State;" that this was about a month before its adjournment; that the communication and proceedings were referred to the committee on the judiciary in this House, where they lay until the last day of the session; and that then the report of the committee was brought in, amid the confusion necessarily attending the close of the session, and adopted without any consideration whatever.

Shortly after the governor had submitted this communication to the legislature, he wrote as follows:

Albany, April 18th, 1840.

"Sir:—I acknowledge the receipt of your communication of the 6th inst. It has seemed to be my duty to submit the same to the legislature. I send you a copy of my message on that occasion. My answer will necessarily be delayed until after the adjournment of the legislature In the meantime, I pray you to accept the assurance of my very high respect.

Your obedient servant,
WILLIAM H. SEWARD.

His Excellency, Thomas W. Gilmer, Richmond."

On the 6th of June, or twenty days after the adjournment of the legislature, the Executive of Virginia solicited the promised answer, but without effect. On the 13th of July, or thirty-seven days later, he again solicits an answer, concluding thus:

"I cannot forbear again to express the hope that this question will be satisfactorily determined in the mode so clearly indicated by the Constitution of the United States; and that your Excellency will restore those relations which so long existed between our States, and which could not be interrupted without painful regret to the citizens of both. I beg to renew to your Excellency, the assurance of the distinguished consideration with which I am, your obedient servant,

THOMAS W. GILMER.

To his Excellency, Wm. H. Seward,
Governor of New-York."

Five days after this, and more than two months after the adjournment, Gov. Seward writes as follows:

Auburn, July 18th, 1840.

"Sir:—Your letter of the 13th instant, addressed to me at Albany, has been received at this place, where I am spending some time, with a view to the restoration of my health, somewhat impaired by the confinement and occupation incident to the session of the legislature. I hope to be able to bestow due consideration upon the subject of our correspondence very soon. In the meantime, with assurances of the highest respect, I remain, your Excellency's obedient servant,

WM. H. SEWARD.

His Excellency, Thomas W. Gilmer."

About a month after this, that is on the 14th of August, the Governor of Virginia writes again, and concludes by saying:

"I hope your Excellency's health has been entirely restored, and I beg to renew the assurance," &c.

On the 18th of September, thirty-five days later, the Executive of Virginia again addressed Governor Seward, which calls forth the following reply ten days thereafter:

Albany, September 28th, 1840.

"Dear Sir:—Your letter of the 18th instant has been received. I have prepared my reply to the communication of your Excellency on the subject of the demand of certain fugitives from justice, and shall transmit the same as soon as it can be copied for that purpose. With many thanks for your long forbearance, I am, very respectfully, your obedient servant,

WILLIAM H. SEWARD.

His Excellency, Thomas W. Gilmer,
Governor of Virginia."

On the 22d of October, twenty-four days later, the Governor of Virginia replies, and says:

"I shall be gratified to hear from your Excellency, as soon as your reply can be copied," &c. &c.

Again, on the 5th of November, fourteen days later, the Governor of Virginia addresses Governor Seward, and says:

"Seven months have elapsed since I had the honor to communicate the preamble and resolution adopted by the legislature of Virginia, and to invite your Excellency's earnest attention to the subject. I have received repeated assurances of your readiness to comply with this request; and on the 28th of September you informed me that your reply to my communication of April last, had been prepared, and remained only to be copied. I informed you on the 22d of October, that your reply had not been received, and I am still awaiting it. I have foreborne to execute the request contained in the fourth resolution of the Virginia legislature until the last moment, because I was unwilling to take for granted, that any department or any officer of the government of a sister State would persist in adhering, deliberately, to the dangerous construction of our federal compact which your Excellency had assumed in your former correspondence. Your Excellency has been pleased to acknowledge this forbearance in very respectful terms; and I trust, after reminding you that the legislatures of several of the States are already in session, it will not be deemed an act of impatience on my part to inquire whether the copy of your Excellency's reply has been completed," &c. &c.

This letter, it appears, called forth Governor Seward's long, labored review of the whole matter in dispute, dated November 9th, 1840; a copy of which it took forty-two days to transcribe. Does this correspondence show any want of courtesy on the part of Virginia? On the contrary does it not exhibit an almost unpardonable neglect on the part of Gov. Seward.

Now (said Mr. G.) what think you Virginia would say if apprised of the fact (and I have the best authority for averring it to be a fact,) that much of this delay and hesitation on the part of the Governor of New-York, arose out of the circumstance that the latter preferred, before sending his final answer to the Governor of Virginia, to submit it for the revision and advice of certain "colored gentlemen" here at the north! Yes, sir, the "colored gentlemen" of this city, whose views and wishes, rather than the obligations of the constitutional compact, the Governor was desirous to consult and obey! Perhaps Virginia might say that this was scarcely to have been expected, but that the Executive of New-York had an undoubted right to call in counsellors and advisers of just such complexion as he chose. But what would Virginia say of the sincerity of such a course, if apprised of another fact which I have no hesitation in stating here, that one of the friends of this very Governor, at a time when all the clergy of this city, black and white, were invited to officiate in this house as chaplains, went privately to the colored clergymen or clergyman then in charge of congregations in this city, and dissuaded them from coming under the invitation proffered to all without distinction of color—telling them that they would be *paid* with the rest, whether they came or not! In a word, that these colored gentlemen were offered money not to come here and pray for us! Would not Virginia have a right to charge us with duplicity—with offering an insult to her which we dare not to our own citizens—with calling in sable counsellors and advisers in a matter in which Virginia was concerned and yet excluding them from the number of our own spiritual advisers and teachers? Why, said Mr. G., are these colored gentlemen sought out by the Executive, and closeted with him in a matter of the grave importance of this Virginia controversy, and yet excluded from the altars of the "pale faces," and forbidden to pronounce their official benedictions here!

But, Mr. Speaker, I have other considerations to present in support of my views of this question. They are the views of a distinguished senator of the U. S., who has the confidence of the coming administration of the general government, and is destined, if the rumors of the day are to be relied upon, to occupy a distinguished post in the new cabinet. I allude to Daniel Webster, and to his address on the 15th March 1837, at Niblo's Saloon, where he speaks of the admission of Texas into the Union. And I will say here that I concur in every syllable I am about to read:—

"Gentlemen, (said Mr. W.) I frankly avow my entire unwillingness to do any thing which shall extend the slavery of the African race on this Continent, or add of her slaveholding states to the Union. When I say that I regard slavery in itself as a great moral, social, and political evil, I only use language which has been adopted by distinguished men, themselves citizens of slaveholding states. I shall do nothing, therefore, to favor or encourage its further extension. We have slavery already among us. The Constitution found it among us; it recognized it, and gave it solemn guarantees. To the full extent of these guarantees we are all bound in honor, in justice, and by the constitution. All the stipulations contained in the constitution in favor of the slaveholding states which are already in the Union, ought to be fulfilled, and so far as depends on me shall be fulfilled, in the fulness of their spirit, and to the exactness of their letter. Slavery, as it exists in the states, is beyond the reach of Congress. It is a concern of the states themselves; they have never submitted it to Congress, and Congress has no rightful power over it. I shall concur, therefore, in no act, no measure, no menace, no indication of purpose, which shall interfere, or threaten to interfere with the exclusive authority of the several states over the subject of Slavery, as it exists within their respective limits. All this appears to me matter of plain and imperative duty."

Such were the doctrines and principles promulgated also by this distinguished senator at the South during the late campaign—while other equally distinguished members of the federal party at the North were preaching the contrary doctrine, and endeavoring to convince the North that the candidate of the federal party favored the views of the Abolitionists.

Mr. G. closed with the allusion to the story told by the gentleman from Washington (Mr. Culver) of the fox and the geese. That gentleman had undertaken to represent this Union as a great goose and fox pasture, owned in common by feather dealers and fur dealers, the former representing the South and the latter the North, and both having the free range of the common property. The difficulty with the gentleman's figure (said Mr. G.,) is that he has omitted the barriers, the high walls which the constitution has marked out for the protection of the fox hunting from the goose-raising portions of the confederacy, as he has facetiously defined them. Sir, (said Mr G.,) I know not what notions other gentlemen entertain of the binding obligation of constitutional restrictions and safeguards; but for one, I protest against principles which strike at the foundation of the very principles on which this Union was effected, and upon the support of which in good faith the perpetuity of this republic rests. I have no sympathy with those who would batter down the walls, which by common consent were recognized at the outset of this government, as the barriers beyond which neither section of the Union should pass. I protest against this crusade upon the south and southern institutions in which the Governor and his friends, black and white, seem to have joined heart and hand. I stand by the constitution—the compact—which I have sworn to support in all its vigor, and I wash my hands of the responsibility growing out of this collision between the Old Dominion and New-York.

SELECTIONS.

From the Friend of Man.

Letter from Gerrit Smith.

PETERBORO, January 21, 1841.

WM. GOODELL:—

My Dear Sir,—Although disabled, by bodily infirmities, from going abroad to anti-slavery meetings, I am not inattentive to the character of those meetings, nor to the measures adopted in them.

I have heard of the recent Le Roy Convention, which was got up by my friends, Jackson, Hathaway, &c. &c. I have heard that its President was a gentleman whom I last spring labored in vain to dissuade from contributing to elect a slaveholder, and a self-boasted champion of slavery, to the highest offices in the gift of the nation; and I have also heard that, by means of the presence of many such as did, like the presiding officer, vote for Harrison and Tyler, the Convention was enabled to pass a resolution condemnatory of the policy of abolitionists breaking off from pro-slavery parties, and setting up their own candidates. Now, to my eye, such a Convention, notwithstanding my respect for those who composed it, is a mere farce. How little was this Whig specimen of abolition adapted to convince the Democrats who witnessed it, that abolition is impartial, uncompromising, holy!

I have also read the call for a great Convention in Central New-York, to put down that same righteous policy, which was condemned in the Le Roy Convention. The first name to this call is that of Lyman A. Spalding, of Niagara county, a gentleman who has been eminently industrious and successful in giving a Whig direction to the abolition excitement—a gentleman who did as much, probably, as any other in his county toward bringing into power an administration, which, I predict, will surpass all which preceded it, in devotion to slavery. The recent race in the Senate of the United States for southern favor is no slight indication of the pro-slavery character of the forthcoming administration. I, of course, refer to the vote on Mr. Mangum's motion to cut off colored perons from participating in the privilege of pre-emption; a vote which goes to rob the poor, because he is poor: and which remarkably illustrates the ingredient of meanness in this nation's persecution of our colored brethren. The call in question is signed by J. C. Jackson also: and whom in Madison county does he summon to be active in getting up the Convention, but Jonathan Woodward, the President of the Cazenovia Tippecanoe Club? I hear, too, of a series of meetings in Cazenovia, in which Luther Myrick, whom I once so greatly esteemed for his consistent advocacy of the cause of the slave, advocated the doctrine, that, "it is consistent with membership in any anti-slavery society to vote for a slaveholder or pro-slavery man." What, my dear brother, does all this mean! Why should the friends of our sacred cause be thus trifling with it? be making it a laughing stock "before Israel and the sun"?

But to the other side of the house. Numerous county anti-slavery meetings are held at this time in this county. Strong ground is taken in them against voting for pro-slavery candidates for law-makers. But, on the question of abolitionists patronizing pro-slavery ministers, not a few cry, "Spare the ministry; deal tenderly with ministers." Even Dr. Rice, the very leader of the "third party movement" in this county, and ministers also, who are active friends of that movement, object to abolitionists taking the ground, that they will not patronize pro-slavery ministers. Pretty business this—requiring greater purity in the State than in the Church! Pretty recommendation is this of the plan of independent abolition nominations! I can never join with brothers Garrison, Myrick, Jackson, &c. in condemning that plan until I have entirely relinquished the belief that it is right to vote. But I must confess that such speeches as I have listened to of late, from brother Rice and some of our Madison county ministers, give color to the frequent charge, that the third party movement takes the place of moral action, and prevents the cleansing of the ecclesiastical Augean stable. I also read and hear of measures adopted in anti-slavery meetings, which you and dear brother Green have attended, that I cannot think wise. My correspondent informs me that, at the late Penn Yan Convention, a resolution was passed, which goes to exlude all slaveholders from Christian communion.* Believing, as I do, that there are Christians amongst slaveholders, and that every Christian is entitled to a place in the visible church, and to a free participation in all its ordinances and privileges, I regret the passage of these resolutions. But I am most of all troubled to see, that a constitution, recently adopted in your own county, declares it "to be the duty of every abolitionist, who possesses the right of suffrage, to vote" for candidates for civil office. I am sorry that the Convention which adopted the constitution could not have contented itself with enjoining abstinence from pro-slavery voting. Such an injunction would, it seems to me, have answered every good purpose; whilst that which stands in its place, is regarded by William Lloyd Garrison, Edmund Quincy, J. C. Hathaway, and many other of our truest-hearted abolitionists, as intolerant toward their conscientious scruples. It is a spirit of intolerance which, more than any thing else, has separated abolition brethren from each other. My humble advice to voting abolitionists is:—"Drive no man to vote; nominate no man to office against his will." I have not forgotten—I shall not soon forget—the unkindness and cruelty of which the Syracuse Convention was guilty, when, after listening to my earnest, heartfelt, conscientious remonstrances against being put in nomination for a civil office, it persisted in the purpose of presenting me to the public as a candidate for governor.

The intolerance, which requires abolitionists to vote, and the heartless ridicule with which our non-resistant brethren have been pursued, have, in my judgment, had no small share in alienating abolitionists from each other, and in driving such men as Wm. Lloyd Garrison and C. C. Burleigh, to their glaringly untenable positions respecting the policy of abolition nominations. On what does that policy rest? On the duty, the necessity, of abolitionists to break off from their national parties—parties which are, and which, whilst American slavery exists, must be pro-slavery—for the South will enter into none but pro-slavery parties. Let but that duty, that necessity be conceded—and even a child can see that no farther concession is needed to justify abolitionists, provided voting be a right and a duty, in voting in concert. Even a child can see that the scattering system pre-supposes that the existing parties, one or both, are reclaimable; and that this system is indefensible, if it be admitted that these parties, being national, are, and from the nature of the case must be, pro-slavery, whilst American slavery exists. But, happily, Mr. Garrison has himself made all the concession in this matter which is necessary to justify abolitionists in abandoning the scattering system, and in adopting that of concerted voting. At the meeting of the Middlesex County Anti-Slavery Society, first instant, he reported the following resolution, which was unanimously adopted.

"Resolved, That the time has arrived for the friends of Christ, the lovers of purity, and the advocates of republicanism, to demand that the alliance which now subsists between the religious sects and political parties of the North and South be instantly broken up, as most corrupt and unholy in itself; that the lines be as broadly drawn between these sects and parties, as they are geographically between the North and South; that liberty have no fellowship with slavery; and that slaveholders be placed beyond the pale of civilization and Christianity, as the enemies of mankind."

And now, after this, his distinct admission of the duty of the North to break off from national parties, one naturally wonders what Mr. Garrison can continue to say against the policy of independent abolition nominations. Nevertheless, in the very number of the Liberator which contains the proceedings of the Middlesex meeting, is an elaborate argument from his pen against that policy. Who, however, does not see that the argument is utterly unworthy of Mr. Garrison's fine intellectual powers! But an argument he must make. For if nothing else could induce him to make one, the intolerance shown toward his no-voting doctrine would goad him to it. The argument lays stress on certain old opinions against the policy in question; and this we should not be surprised at, were it some stickler for prescription instead of a bold innovator and human-authority despiser, who makes the argument. All I have to say about these old opinions is, that I am as little disposed to be concluded by them, as Mr. Garrison is to be concluded by the opinions he once held in favor of the colonization society. The argument regards this policy as a substitution of political action for moral suasion; and I confess my fear, that some of the advocates of this policy (I hope but few) approve of it in this light. But, as this is not necessarily and inherently its character, and as political action, as well when in concert as scattered, may consist with and carry out, instead of displacing moral suasion, it follows that this part of Mr. Garrison's argument is not against the policy itself, but against the motives and in derogation of the purity of some or all of those who have adopted it.

There are, it seems to me, but two positions in Mr. Garrison's argument, that have even plausibility. One of these is—that if the voters will not, in their present political party connections, go against slavery, then they will not in an abolition political party. How strange that Mr. Garrison does not see that, in their present party connections, they cannot go against slavery! Let them be ever so thoroughly abolitionized, they cannot, in those connections, go against slavery: and the reason *why* they cannot, is, that these parties are, essentially and by the very terms of their organization, pro-slavery. Hundreds and hundreds of men have, with honest abolition hearts, contributed to elect Mr. Adams, Mr. Slade, and Mr. Gates, to Congress. But Mr. Adams, Mr. Slade, and Mr. Gates, represent a national and therefore a pro-slavery party, with which party they must act in concert in matters vital to its union and preservation.—Hence the suffrages and political power of the abolitionists who vote for those gentlemen must take a pro-slavery direction—must go toward electing a slaveholder for Speaker, and toward obeying other behests of slavery. Every vote given for Mr. Borden, at the late congressional election, in Massachusetts, is a vote for slavery. Not that Mr. Borden does not wish well to the slave, but that he sees, that for him to act, in his official capacity, earnestly and thoroughly against slavery—to move, for instance, its abolition in the District of Columbia and national territories—would be to act, in effect, for the dissolution of his national Whig party, and would therefore be to perpetuate in the eyes of his constituents, and in his own eyes, deeply dishonorable infidelity—guilty treason. How much it is to be regretted, that Mr. Garrison should have been led by his feelings against "new organization," or by any other feelings, to express the hope that Mr. Borden might be elected. Not a little abolition power went to promote the election of Mr. Tallmadge to the Senate of the United States. It so went, because it was part and parcel of a national party. Let his recent vote on Mr. Mangum's amendment admonish abolitionists of the wrong they do their colored brother by identifying themselves with a national party. To tell the abolitionist to cling to his national party and to serve the slave, is to bid him persevere who is rowing up stream, against a mighty current which is, every moment, carrying him downward, and which no human strength can resist. If he would reach his object, he must quit the stream and take another route. So, too, he who would contribute to the overthrow of slavery, must quit his national parties, which have the magic power, not only to neutralize his abolition, but even to assimilate it to and cause it to strengthen their pro-slavery. I surely need say no more to show the fallacy of this position of Mr. Garrison: and when we recollect that, in the resolution I have quoted, Mr. Garrison goes for the very thing which justifies the policy of independent abolition nominations, viz: a geographical division of our national parties, there is, perhaps, no need of my having said as much as I have done.

The other position in Mr. Garrison's argument, which I admit has plausibility, is this: "There is as much cause for abolitionists to form themselves into a distinct religious sect as into a separate political party." A moment's examination, however, of this position will suffice to strip it of its plausibility. I will not deny that there is abundant cause why abolitionists should break off from their national religious parties. I will not deny that Methodist and Presbyterian abolitionists are bound to quit their General Conferences and General Assemblies. On this point I take the ground of Mr. Garrison's resolution; and I am happy to be able to say on this occasion, that I regard myself as having washed my hands years ago of all connection with our national ecclesiastical parties. But Mr. Garrison will not say that any one of our religious sects is necessarily a national party; nor that, however strong its temptations to be pro-slavery, it is necessarily pro-slavery. He will not say that, from its very constitution, its members must act for slavery. On the other hand, he will admit that the members of the Whig and Democratic parties, being members of national and therefore pro-slavery parties, are under the necessity of acting, in their political party connections, for slavery. Mr. Garrison will admit that a Baptist abolitionist may act in union with his religious sect, and yet act against slavery; but he will not maintain that a Whig or Democratic abolitionist can act in unison with his national party and yet act against slavery. In short, he will abandon his position, "that there is as much cause" for Baptist, Methodist, and Presbyterian abolitionists to form a new religious party, as there is for Whig or Democratic abolitionists to form a new political party.

I said, that a spirit of intolerance has done more than any thing else to separate abolition brethren from each other. Not only on the question of political action has it done this—but on the vexed "woman question" also. Those abolitionists, who believe it right, that women should participate with men in the proceedings of our benevolent and religious societies, are by many of their abolition brethren held up to ridicule and reproach for this belief. They should bear the ridicule and reproach meekly. But, instead of this, many of them retaliate the intolerance, and, to so great an extent, as to stigmctize as pro-slavery those abolitionists, who organize societies on the principle of excluding women from membership. Now, we all know, that persons can take either side of the "woman question," and yet be true-hearted abolitionists. Why, then, should not the anti-slavery societies, which are composed exclusively of males, and those, which are made up from both sexes, tolerate, and deal kindly with each other! But it is said, that those abolitionists, who deny membership to women, have deserted the "old platform;" or, in other words, turned their backs on the constitution of the American Anti-Slavery Society. It is far from certain—might I not say, from probable—that the framers of the Constitution intended to assign women a place upon that platform. But what if they did!—and what if some abolitionists have deserted the "old platform" because woman is upon it? They were bound to desert it, if they had come to believe, that woman was not entitled to a place upon it. The pertinent question, however, is: "have they deserted the slave!" and how shamefully intolerant it is to affirm, that they have, because, constrained by their interpretation of the Bible or by their views derived from any other source to come to such a conclusion, they have made up their minds, that the admission of both sexes to membership in the same society is improper.

Will this spirit of intolerance and bigotry never depart from our ranks? What extravagant and ludicrous demands it makes on our credulity? On the one hand, it requires us to believe, that Wm. Lloyd Garrison is an unprincipled, selfish fellow; and that Edmund Quincy, Oliver Johnson, etc., etc., are not much better. On the other hand, we are to believe, that the Tappans, and Leavitt, etc., etc, have no heart in the anti-slavery cause;—and the editor of the National Anti-Slavery Standard actually goes so far, as to deny, that Birney and Brisbane are abolitionists.

Mr. Garrison, Mr. Remond, and Mr. Rogers have been reproached not a little by abolitionists for their refusal to take seats in the London Conference. For my own part, I honor the fidelity to conscience, which that refusal indicates. Believing, as these gentlemen do, that it is a great crime against our common humanity and our common Maker to forbid woman to participate in such occasions, and believing as they do, that they would have been guilty of sanctioning this crime, had they taken seats in the Conference, they did right to go into the gallery. But, they have greatly erred on this point, since. They have requited intolerance with intolerance. They have responded to the claims of their own consciences—but they have forgotten, that others had consciences also. Was Mr. Garrison any more conscientious for the admission of woman than Henry Grew was against it? Not a whit. Brother Grew believed with all his heart, that he had the very highest authority against it. What my course on this question would have been, had I been a member of the Conference, seems very plain to me. Believing, as I do, that woman is as much entitled as man to take part in every such occasion, I should have voted for the admission of the female delegates. But had only one member of the Conference voted otherwise; and expressly on the ground, that he had not expected to meet with female delegates, I would, if no one else had done so, have moved a re-consideration of the vote, and advocated their exclusion. My justification for this step would have been, that, taking into view the usages of the world on this point, and especially of that part of it, whence the call emanated; the expectation of the delegates to the Conference, that it would be composed of men exclusively, and their complaint of the violation of an implied understanding and of the invasion of their rights of conscience had they found that women were allowed a place in it, would have been perfectly reasonable. Were I to appoint a temperance meeting in Peterboro; and, in the ordinary terms of invitations in such cases, to ask the friends of temperance in the State of New-York to attend it, I should be guilty of a breach of an implied understanding, were I to introduce female speakers, without the unanimous consent of all, who were attending on the strength of my invitation.

I ask again—will the spirit of intolerance and bigotry never depart from the abolition ranks! Whilst spending an evening, some two months ago, at the house of my much esteemed friend, the venerable James Forten, of Philadelphia, I stood for a few moments before a portrait of Garrison. Beneath the portrait, and in admirable imitation of Mr. Garrison's hand-writing, were a few of such lines as those, in which, in the early days of his devotion to the anti-slavery cause, his pen was wont to describe the burning indignation of his soul toward the oppression of the poor, and his high and holy resolves for their deliverance. I felt emotions of shame at the remembrance of my having sometimes suffered the frailties of his temper to check my admiration and love of the man, whose glowing philanthropy had laid my colored brethren and my whole country under great and lasting obligation; and to whom I was personally so large a debtor for the quickening of the sympathies of my heart for crushed humanity. Would those abolitionists, who have spoken lightly and unkindly of such men as James G. Birney and Lewis Tappan, but fix their eyes for a moment on what these beloved brethren have done and suffered in the cause of human rights—and a tide of shame would rush through their souls also. I should like it better, if brother Birney would not suffer himself to be frightened out of his propriety by the question of non resistance, and would not compare the innocent tendencies of non-resistance to the bloody crimes of the German anabaptists. I should like it better, if brother Tappan would look more patiently on the mingling of men and women in our societies; but nevertheless, these dear and well-tried friends of the slave live—yes, and ever shall live, in my heart's core.

Brother Goodell, brother Garrison, brother Leavitt, brother Phelps, etc., etc., what say you to a proposition for peace amongst ourselves? Considering, that the slave still lies bleeding under his oppressor, is it not high time to make and to embrace such a proposition? Is it not high time for abolitionists to be employing against their common foe the time and amunition, which, for the last two years, they have been guiltily wasting in their war upon each other? Come, then, brother Birney, brother Tappan, etc., etc., and stipulate, that you will tolerate (we do not ask you to approve) the doctrine of "woman's rights" and the doctrine of "non-resistance." Come then brothers Garrison, Rogers, etc., etc., and reciprocate this liberality with the pledge, that you will tolerate (nor do we ask more of you than bare toleration) your brother abolitionists in their opposition to these doctrines;—that you will let them form exclusively male anti-slavery societies, and will let them vote, as they please, provided only that their voting be for none but abolitionists. Should these mutual concessions be found insufficient to effect a perfect peace amongst abolitionists—a perfect union with each other—we may confidently rely on the generosity, which prompted these concessions for whatever others may be lacking. Come, brethren, we have long enough misapprehended each other—long enough provoked each other to do wrong. Let us be magnanimous enough to forget our past dissensions; and to make room for the holy resolution, that, until we or slavery die, we will hate it and love each other.

Your friend and brother,
GERRIT SMITH.

* Since writing this letter, I have seen in the Friend of Man, the resolution referred to; and am happy to find that it is far less exceptionable than I supposed it to be. Indeed, no just exception can be taken to it, if the faithful and affectionate admonition of the slaveholder, which it enjoins, implies his enjoyment of adequate light in respect to the nature of his sinful relation. G. S.

From the Philanthropist.

Kentucky Legislature.

This legislature has been again agitated with the question of slavery. A petition was presented lately from citizens of Mason county, asking protection for slave-property. A bill has been introduced, read twice, and made a special order; the object of which is more effectually to suppress the offence of seducing slaves, from their masters.

An effort was recently made to force the same kind of legislation on Kentucky, which disgraces Maryland. A bill was brought in requiring that all slaves hereafter emancipated, shall leave the state within six months, or on failure, *be sold as slaves for life*; providing that all free persons of color now out of the state, who shall come into it, *shall be sold as slaves for life*; and those now living in the state, who shall go out of it for any purpose whatever, and return, *shall be sold as slaves for life*. The bill being referred to the committee on Agriculture and Manufactures, they reported a substitute, consisting of two parts;—the first, incorporating the Kentucky Colonization Society, with requisite power to receive, retain as long as may be necessary, and transport to Liberia, or such other place as the State of Kentucky or Congress may procure, slaves whom their owners may wish to emancipate by that means: the second part, prescribing the manner in which the owners may avail themselves of the agency of the society in giving liberty to their slaves, and requiring of those who do not wish to do this, in all cases, to give bond and security that their emancipated slaves shall not become a public charge.

The bill was made the order of the day for January 27th. The correspondent of the Advertiser remarks, that the House appeared to be somewhat taken by surprise at the magnitude and importance of the measures proposed. A motion was made to print 150 copies of the substitute, and 150 copies of the report. The report assumes that legislation on this subject should have reference to the welfare of the subjects of it, and the interests of the adjoining states, as well as to those of Kentucky; and that in colonization away is opened, in which the benevolent impulses of the heart can be gratified, without baneful consequences. Two or three paragraphs we submit to the reader, that he may see what kind of benevolence that is, that seeks vent in colonization.

"Partly from prejudices not likely to be removed, and partly from a wise precaution, the privileges of freemen are denied them (free people of color.) Though their numbers are considerable, and likely to increase, they cannot be regarded as adding to the physical strength of the state. They have no voice in choosing those who enact the laws by which they are governed. They are, and must be, ineligible to any office. Whatever wrongs they may suffer, from private citizens or from those in authority, in seeking redress they cannot be availed of their own testimony, or that of persons of their own color. Deprived of any intercourse with the whites, they are not permitted to associate freely with their kindred color, the slaves. Without the right of self-defence, they cannot as a slave can, appeal to a master, and receive protection. Their very color excludes them from schools for education, and consigns them [in this country] to a state of ignorance, degradation and dependence—a condition from which vice and crime as naturally spring as do weeds from the uncultivated earth.

Thus excluded from all those social enjoyments and political rights which render freedom a blessing, and which nerves the arm of the citizen in defence of his country, they become a discontented, a restless and a worse than useless portion of our population. How natural, then, that they should be regarded by our citizens with suspicion and distrust, as exercising, even by their presence, if not by a clandestine intercourse, a deleterious influence on the slave portion of our population; an influence unfavorable, if not destructive to the fidelity, and to that due subordination and content of our slave laborers, so necessary, as well to the success of our agricultural operations, as to the

COMMUNICATIONS.

Remarks of James C. Jackson,

Upon certain Resolutions submitted in a letter, by James Cannings Fuller, to the consideration of the Palmyra Convention, held Feb. 2d and 3d, 1841, in respect to certain Charges preferred against William Lloyd Garrison, by Nathaniel Colver, to the British public.

MR. PRESIDENT:

We have arrived at the Thermopylæ of the anti-slavery cause. Whether we live or die, depends upon ourselves. We can conquer, not so much by the power of numbers, as by our unity. Shall we be united! is a serious question.

Our friend and brother, J. C. Fuller, has called the attention of this Convention to certain charges preferred by Nathaniel Colver against WILLIAM LLOYD GARRISON in England. He is desirous that this Convention should speak promptly upon the truth of those charges, or their falsity. The medium of communication to James C. Fuller is ELIZABETH PEASE, of England, a lady of talent, of high moral worth, and one who is deeply anxious that the differences in our ranks, their causes and tendencies, should be fairly laid before the British public. The letter of J. C. Fuller to us contains extracts from the letter of E. Pease, which show me conclusively, that Nathaniel Colver was actuated by no christian spirit, for they exhibit the highest intolerance, and Christianity knows no intolerance: she speaks but one language, and that is the language of kindness and truth. It would seem that the British public knows but little of this spirit, or of the manner in which we are determined to carry on the cause of freedom, if the abolitionism of William Lloyd Garrison, or any other man, is to be subjected to trial, by his views upon other questions. Sir, I want no better proof of the sympathy between American New Organization and the mass of British Abolitionism, if the British public is to sit in judgment upon a man's abolitionism because he does not know as much as their "Lords Spiritual" in Thelogy. It may not be long before Nathaniel Colver may think it a "fine plan" by which to "bolster up sectarianism," or to break down Garrison, to tell our transalantic friends that Garrison does not believe in a Kingly or Queenly Government; that he has embraced, among his other "wild, infidel fanatacisms," that of thinking *his* wife and children on a par with the Queen of England and "the interesting little stranger," the "Princess Royal." After such developments as *these* submitted to our consideration, I think friend Colver will not be at a loss to tell stories, nor the British abolitionists to believe them. Sir, a man who can demean himself *thus*—who can coolly seat himself to spread a train that shall blow up his neighbor's reputation—is deserving of sufficient attention (and only so much) as to correct the public mind in regard to his reports.

Now, sir, who is the man that attracts, and has attracted so much of Nathaniel Colver's attention! Is he an obscure man! a man of no influence! a creature of passion! a "man of straw"! a man whose "influence is on the wane!" No, Sir. The individual attacked is the man who spoke for Humanity when Colver was *dumb*—who prayed, when Colver *did not now how*, for the millions imbruted in our land; for almost all of us have had to learn how to pray for "our countrymen in chains." This is the man whom Mr. Colver tries to ruin. Whether he and others will succeed, depends upon the exercise of a fair share of common sense by our British brethren and friends. Sir, Sectarianism can kill any thing you allow her to touch. Contact with her is death. If, then, we believe that it is competent for British or American Abolitionists to settle the character of William Lloyd Garrison, as an abolitionist, by his views upon the "Sabbath, the Church and the ministry," let us speak it plainly. If not, then let us speak so loud that the world may hear our answer. Abolitionism across the water asks it; it is pertinent, then, for us to speak. What shall be our voice? Shall we say to Mr. Colver and his associates, here and across the Atlantic, "Gentlemen, and *ladies*," (for I will warrant you British abolitionism recognizes New Organization" as appropropriate to woman,) "you are right,—go ahead! Slavery is a Hydra, and must be killed, *should be killed*; the man who will not *help* kill her immediately, is to blame—but then he must say his CATECHISM strait, or his blows will not tell. Slavery is a giant, and every *man* should turn himself into a 'giant-killer;' but he must believe in the SABBATH, or the Church, or a '*paid* ministry,' or in water baptism, or in the Bible, or he must be an Orthodox Quaker, or a Hicksite, or a Methodist, or a Unitarian, or a Warrior, or a Non-Resistant, or an Infidel, or what is the greatest scare-crow of all to Mr. Colver—A WOMAN!" Sir, what think you British abolitionism would do with herself if she should look in upon this convention of some four or five hundred individuals! Who are we? You, Mr. President, are a Baptist minister; brothers Mandeville and Mason are Methodist ministers; brother Goff a Christian minister; Thomas M'Clintock a minister of the Friends; and how many more there are in the house I know not; but then look over the audience, and what are we? Orthodox, Heterodox, Methodists, Presbyterians, Quakers, Independents, Christians, Unionists, and Nihilists—men, women and children—old, middle-aged, and youth,—all united in an effort to overthrow slavery; for slavery hates *us all*—hates us for our *humanity*—strives to rob us, by robbing others of that which we all hold in common, and therefore, for our common defence, we must have a common effort, and must have a common platform. He, Sir, must be blessed with but little of the milk of human kindness, who will try, secretly, to break up our unity, to put a fire-brand into our midst, to appeal to our passions, our interests, our sectarianism, to break down our strength and turn our hands against each other.

Now, what are N. Colver's charges? Mr. Garrison is a *fanatic!* This is a grave charge, to be sure. It would suit me quite as well, if Mr. Colver were a little *more so*; enough to keep his *mouth open* for the slave, *in* his denomination as well as *out* of it. He can talk eloquently in *London!* See how he will talk in the coming "Triennial Convention of Baptists." A fanatic, eh? What business has N. Colver to prefer that charge, or the British public to receive it? Cannot a man be a "fanatic," and an abolitionist? If so, his charges are sheer impertinence. "Mr. Garrison is an infidel." 'Tis false, and he knows it. Garrison is a firm believer in the sacredness of the Holy Scriptures as a revelation from God. But, what if he were an infidel? So was Rushton, who wrote the famous letter to General Washington, at the close of the revolutionary war, rebuking him, in all faithfulness, for his inconsistency in fighting for his *own* freedom while he kept others from the same blessing. Perhaps this fact caused the General to return Mr. Rushton's letter to him unanswered. If so, British abolitionists have had an illustrious precedent for rejecting *truth*.

Now, Mr. President, I am satisfied of Garrison's *piety*. I think he could transport as many references to England, of his faith in God, deep devotion to *truth*, reverence for the Bible, and respect for the ministry of Jesus Christ, as any abolitionist in the country; for if he has enemies, bitter enemies, who would rise into notoriety upon his blackened reputation, there are those who glory in his friendship, whose hearts have sympathized richly and tenderly with him in all his trials, which a kind Father has for wise reasons permitted him to undergo; and who would ask no better opportunity of manifesting their love and regard for him and his, than to meet this man, who strikes in the dark, in the broad day-light of Heaven, upon a British platform, and put him upon his *proof*. Sir, before God, in whose hands are the "issues of life," and upon whom I am dependent for my soul's salvation, I believe the whole of Nathaniel Colver's charges *false*; and that he dare not make them publicly, is evident from the secret manner of his attack.

But, Sir, it is not my object to defend William Lloyd Garrison's piety upon an anti-slavery platform. On such a platform, I meet all human beings *alike*. I know no Jew or Greek, rich or poor, Christian or Infidel. I know them as human beings only, whose rights slavery is trying to crush, and I bid them, in the name of *truth*, be united. Why should they falter in this hour? Or why should they be afraid to utter their determination to recognise the character of William Lloyd Garrison's abolitionism, whose name shall live when the names of his aspersers shall have perished from the memories of men? Sir, no man can point me to any charge against Garrison's character, until the men who now seek all manner of ways to destroy *his* influence introduced those *political tests* which more than all else have split us into fragments. The "woman question" disturbed none of these men in 1833. Lucretia Mott could speak at the formation of the American Anti-Slavery Society in Philadelphia, and Beriah Green, William Goodell and Amos A. Phelps were not disturbed. Garrison was not so obnoxious then as now, and that noble woman could find easier access there than into the "political" World's Convention. When did the "woman question" first make a noise! When men first began to *want office*, and as political action progressed to a "party" shape, did opposition to women increase, until it became necessary to defend the breadth of the platform, or have our organization destroyed. About this whole question there has been much of duplicity and wickedness. Men, who in Boston pressed "the Grimkes" before the Legislature as public speakers, all at once quickened into a sense of the impropriety of speaking before a *man!* They can speak in the *theatre*, they can sing songs in praise of the warrior, they can attend political meetings, they can lecture on the "horrors of war," but they must not say a word in favor of the "down-trodden, broken-hearted mother of the South;" neither must Garrison be tolerant enough to sit in the same house with them, if (Quakers as hundreds of them are) they attempt it; if they do, Elder Colver will tell, not in Gath, but in England—and what is more horrible still, abolitionism in England will *try* to believe—that Garrison has identified himself with the "wildest of the no-marriage Perfectionists," and that his name is the watch-word for all that is disgraceful in conduct or licentious in thought.

I rejoice, then, that James C. Fuller has made up his mind to drive this traducer from his hiding-place into the sunshine, that the disgrace due to such conduct may be affixed to him, and he be made to wear it till the grave closes over him, and his power to do harm ceases, or until he shall repent. I am glad, sir, that J. C. Fuller has at last opened his eyes to the fact, to which they have been partially shut, that Garrison is an abused and basely slandered man, and by those who have been mainly indebted to his soul-stirring rebukes for what of temporary manifestation they have given that the interests of the slave were not wholly beyond their consideration. I hope this Convention will speak in reference to the matter. We can sympathize with Garrison, for the reason that most of us who go to the polls, know what abuse has been heaped *upon us* by a party whose leaders either support pro-slavery ministers, or fellowship as co-laborers those who do;—because we would not vote for the "Hon. James Gillespie Birney" for President of these United States. The denunciation and abuse poured upon us, and the declaration of our "apostacy" by such men, teach us the necessity of remembering *one* who for his *opposition to a political party* has met with much more of virulence than ourselves. Every thing, from "Infidelity" to "Fanny Wright-ism," has been circulated against *myself*, because I would not join the "third party," that boasts of its "superior virtue," that eulogizes its candidates, and whose members have for the last three months preceding the late election spent twice the amount of time in haranguing of each others fitness for office, than they have against slavery. They have coaxed, entreated, and wheedled some, driven, denounced, and scourged others, held them up to scorn and contempt, laughed at the feelings and put aside, as unworthy of consideration, the scruples of those who for years had worked with *them; and all this* to overthrow slavery! They have been as intolerant as sectarianism could make them, as unscrupulous as the political ends they sought demanded, until Western New-York, and I hope the whole country, will "shake them off"—until they will come back and agree that war is quite as destructive to them as to those they strive to kill, and that *peace* is desirable. Let them cease their cry of "woman's rights," "non-resistance," "Fanny Wright-ism," as so much *ad captandum* capital; let them cease this, and for our failure *to our principles, let the whole be responsible*. By our love for abolitionism we would be judged, and that judgment shall be awarded for or against us, as we walk in consistency with the principles we avow on the subject, which are, the "sinfulness of slavery under *all* circumstances, and the duty of its immediate abolition." But, we will not be judged by our politics or our theology, our sound philosophy or our nonsense on other subjects; and the man who utters a word of complaint, because we do not agree with him on other points, infringes the compact, and is a nullifier of the common agreement.

Most heartily do I rejoice, then, that this question has come up, that the basis upon which we unite may be laid intelligently, that none may hereafter complain. We want the understanding that accrues from full discussion, and not from "outward pressure." There will be no trouble then. The cry of William L. Chaplin, and S. R. Ward, and others, about "woman's rights" and "no-government," as they perigrinate Western New-York, will do us no harm; for if we have confidence in *each other*, we can "work out a character." But we must be united. Such meetings as this has been will build us up. We have been kind and tolerant. We have laid aside our "peculiar views." We have linked hand to hand, and mingled into one body already. We need time to acquire solidity, and not much either, if we can have such interviews as this often. They do us good. They teach us that we agree in the more important point of "freedom for all," more strongly than we differ in the points of disagreement; and if this is in fact the case, "Western New-York" is soon delivered from the curse of slave laws, and pro-slavery religion. We cannot be broken up with such views and determinations. We are armed with gospel weapons, and the misstatements of our enemies will come down upon their own heads. We have done nobly for *funds*, for subscriptions to the Standard, for kindness of spirit, and the unanimity with which all our resolutions have passed. It is the rising of a better day. From this hour, we "take a living position," not as the eulogizers of Mr. Garrison, or his defamers, not as woman's rights men and women, but as abolitionists; and have no more reason to separate on account of differences of opinion, than we have quarrel about who is the most popular novel writer at present on the stage. Let us, then, declare, in the language of the resolutions, that it is not competent for British or American abolitionists to sit in judgment upon any man's private character, as evidence for or against his abolitionism, and that it ill comports with fair-handed justice to make William Lloyd Garrison run the gauntlet while the blow falls upon him from a concealed hand. Ungown the arm, unmask the face, and then let *him* strike who will; and I have no objection that the "world" should judge.

I know it is as much as a man's reputation is worth, in some parts of the country, to defend Garrison's abolitionism. But I willingly make the sacrifice, not that I think him free from faults, or believe him without error; but because I know and am well persuaded, that his slanderers strike at abolitionism through him. If this is not so, why not attack others whose views are the same? Ah! sir, while the "heir liveth, the inheritance cannot be theirs," and this makes him worthy of death. Garrison has no sectarianism to defend, and he can tell the truth fearlessly.—He can speak against succumbing to denominational predilections at the slave's expense; and those who love their sect better than humanity, *hate him*. He is no politician, and those who love office, and in case *that* cannot be obtained, the *name* which is significant of it, are moving christendom for his overthrow; but his "bow abides in strength," and the arms of the mighty God of Jacob are about him.—Let him be of good cheer, and faint not, for if God is on his side, his influence will increase in proportion to his faithfulness. Eternity will disclose the wicked devices that men have used to kill him. Many in that day, who affect great reverence for *truth* and the honor of God, who are jealous lest Garrison should "upturn the Church," will cry, "Lord, Lord! have we not cast out devils in *thy* name, and in thy name done many wonderful works?" while God will aver that they "worked iniquity," and he never knew them. "Upturn the Church!" I tell these men, in the language of Orange Scott before the General Conference of the Methodist Episcopal Church,—if the Church is founded on a *rock*, it cannot be destroyed; and if it is not, it ought to be. If Garrison is a wicked man, his devices will come to nought; if he is a righteous man, God will guide him.—Why, then, is Mr. Colver so troubled in spirit? Lest the British public should be deceived? Wonderful kindness! unparalleled philanthropy! unexampled benevolence!! He is so sensitive to the evils which result from *imposition*, so in love with his "dear British brethren," and so jealous for the honor of abolitionism, that like "Abalino in Venice," he strikes from behind a covert, choosing to brave Jehovah, whom he cannot see, rather than face the man who has been marked as his victim.

Sir, I have done. There will be a "platform wide as the world," upon which Nathaniel Colver and Wm. Lloyd Garrison will stand, whether the *former* will or not; and God, the just and impartial Judge, will decide this matter. For my own part, whatever may be Garrison's faults, or my own, I trust that the sin of *secretly* working the overthrow of the character of any man may not be laid to our charge. It savors too much of the conduct of Judas to his Divine Master. No, sir, what we do, let it be done in the face of "all Israel and the sun." Let us entreat, rebuke, and reprove, *openly*, remembering that "faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Third Party Convention In Connecticut.

"The mountain has labored and brought forth a mouse."

HARTFORD, Feb. 16th, 1841.

In the course of my anti-slavery perambulations through Connecticut, I sojourned in Hartford for a season, in order to attend the Third Party Convention of this State, and to *take lessons*. That I may not be accused of exaggeration or detraction, I shall give you a minute account of the doings of the Convention, which, I trust, will be gratefully acknowledged by the members, as their own record of proceedings was refused a place in the Charter Oak, for the reason that the Executive Committee of the State Society disapproved of their course.

Pursuant to a call on the third party abolitionists of Connecticut, signed by 122 names, and published in the Emancipator, to convene at Hartford on the 16th of February, to make out a nomination for State Officers, *nine* individuals appeared as delegates, and enrolled their names.

The Convention met in Gilman's Hall, a spacious room, at 10 o'clock, A. M. There not being enough present to say *we*, the organization was postponed till 2 o'clock, P. M.

Afternoon, half past 2 o'clock. 13 individuals in attendance. J. C. Lewis, Esq., of Plymouth, was called to the Chair, and Rev. R. S. Rust appointed Secretary. After some delay by excuses rendered, a committee to nominate officers of the Convention was chosen. The committee reported R. Booth, Esq., of Berlin, for President; H. Isbell, Esq., of Meriden, Vice President; and Rev. S. M. Booth, of New Haven, Secretary. Report adopted. R. Booth, Esq., declined serving, and H. Isbell, Esq., Vice Presieent, took the chair.

On motion, voted, that a committee of five be appointed to nominate State Officers.

The following persons were appointed: R. Booth, J. C. Lewis, (R. S. Rust excused himself from "conscientious scruples,") S. M. Booth, Mr. Clark, (R. Hawley excused—mind not made up; Mr. Prindle excused—too young; Mr. Root excused—mind not made up,) C. C. Comstock, Mr. Bucknam.

The chairman addressed the audience. He was sorry to see the backwardness of many to act on the occasion. He thought that no one had any occasion to be ashamed of the Convention. If it was thought to be premature, why, let the gentlemen say so, and we will go home. The call was signed by one or two hundred individuals, and doubtless the reason for their not being here is, that they had business to do at home, and supposed that others would come up sufficient to do this business. (This was the only speech made to the Convention.)

The committee on nominations for State officers reported: George Reed, Esq., of Deep River, for Governor; Levi Yale, 2d, Esq., of Meriden, for Lieut. Governor; J. C. Lewis, Esq., of Plymouth, Secretary of State; Samuel Demming, Esq., of Farmington, Treasurer of State; Jonas Mead, Esq., of Greenwich, State Comptroller. On motion, the report of the committee was adopted.

The roll of delegates was then taken, on motion of S. M. Booth. The following individuals, (9 in number!) gave in their names before the Convention adjourned. H. Isbell, Meriden; S. M. Booth, New Haven; C. C. Comstock, Plymouth; J. Skinner, Harwinton; (one gentleman's name not known;) Mr. Bucknam, J. C. Lewis, Plymouth; R. Booth, Berlin; Mr. Prindle, New Haven. These were all who enrolled their names, before the Convention adjourned.

On motion, the following delegates were appointed to attend the National Third Party Convention, to be held in New-York. J. W. North, Wesleyan University; Rev. R. S. Rust, do.; Fenner Bush, Meriden; A. F. Williams, Farmington; John Bouton, Norwalk; Henry Booth, Berlin; S. M. Booth, New Haven.

On motion, a State Central Committee was appointed, consisting of S. M. Booth, of New Haven, Homer Curtis, of Meriden, and Anson G. Bodwell, of New Haven.

A communication from Alvan Stewart, Esq., of Utica, was read by the Secretary, setting forth the influence of the "terse literature of the ballot-box" in carrying forward the anti-slavery cause in New-York, and exhorting the political abolitionists of Connecticut to constancy and greater fidelity in wielding it, until the last shackle should fall from the poor slave. After which, the Convention adjourned *sine die*.

Attest: E. D. HUDSON, *Sec'y volontaire*.

P. S.—The following passage, from the Fourth Annual Report of the Parent Society, it may be well to republish, for the benefit of those who penned and adopted it, some of whom are the leaders of the third party:

"It is expected *some* POLITICAL WOLVES WILL PUT ON THE CLOTHING OF ABOLITIONISM, AND SEEK TO ELEVATE THEMSELVES AND MANAGE THE ANTI-SLAVERY ORGANIZATIONS, TO SECURE THEIR OWN PURPOSES; *they ought to be met at the threshhold and stripped of their disguise*. The best safeguard against their entrance is, for abolitionists, while they firmly refuse to vote for a man who will not support abolition measures, TO AVOID SETTING UP CANDIDATES OF THEIR OWN." E. D. H.

The Le Roy Convention—Gerrit Smith.

No. I.

FARMINGTON, 3d mo. 8, 1841.

N. P. ROGERS:

DEAR FRIEND—I have just read, with mingled emotions of pleasure and regret, an interesting letter from Gerrit Smith, published in the "Friend of Man" of Feb. 2:—with pleasure, because, as ever, he manifests a deep interest in the welfare of the suffering slave; and with regret, because, while he so justly exposes the inconsistency of our third party brethren, he sanctions their philosophy, and is not sparing in his contempt, nor scrupulous in his censure of those who honestly differ with him, and who have pursued a course, which *he* thinks prejudicial to the cause of liberty.

Brother Smith seems disposed to do justice to all, by way of castigation, at least; but it seems to me, that he has (unintentionally, perhaps,) done more than justice to one class of abolitionists, and especially to a few individuals. On what ground does he justify himself in speaking so contemptuously of the Le Roy Convention? What authority has he for calling it a "MERE FARCE!" No other, I hesitate not to say, than the *assumed* fact, that the majority of its members were "whig abolitionists," for he calls it a "whig specimen of abolition." This, then, is the reason why a man, noted for his christian tolerance, and justly, too, pronounces a Convention, the largest and most interesting, with one or two exceptions, ever held in the United States, —a Convention composed of many of the earliest and most devoted friends of the slave,—a "*mere farce*;" and with a degree of contempt, of which one would have supposed him incapable, exclaims, "how little was this whig specimen of abolition adapted to convince the democrats who witnessed it, that abolition is impartial, uncompromising, holy"! Why was not this Convention as well calculated to convince the democrats, and all others, that abolition is "impartial, uncompromising, holy," as any convention that has ever been held? The only reason that can be assigned why it was not, is the fact, that it disapproved in full of the third party philosophy, and if it is necessary that we should adopt *that* philosophy in order to convince the democrats of the impartial, uncompromising, holy nature of abolition, I fear they will not soon be convinced. And this must have been the only reason, so far as the Convention was concerned, why they were not convinced, for the subject of slavery never has been more ably discussed, nor the principles of liberty more nobly defended, than they were there.

But it is not true, as brother Smith seems to insinuate, that the proceedings of the Convention were not approved by democratic abolitionists. There were democrats there, and not a few, most of whom had never professed to be abolitionists, and who, of course, went with the "third party," but there were some honorable exceptions. There were some who stood firm and unflinching on the old anti-slavery platform, and the number, I believe, was as great as at any other general Convention ever held in Western New-York. What does brother Smith mean by the phrase, "whig specimen of abolition?" Have I not the same right, and would it not be equally proper, for me to call the Penn Yan Convention a Presbyterian "specimen of abolition?" I fear brother Smith is unduly prejudiced against the whigs. What have the whigs done that renders them so odious? Why, some of them voted for a slaveholder.

"The head and front of their offending
Hath this extent—no more;"

and in this he will, no doubt, grant they *might* have been conscientious, for I am sure it requires no greater stretch of charity to believe that a man may vote consistently for a slaveholder, than to believe "that there are Christians among slaveholders, and that every Christian is entitled to a place in the visible church, and to a free participation in all the ordinances and privileges." Which is the worst, to vote for a slaveholder merely to execute the *will* of the people, or to vote for a slaveholder to minister in the sanctuary of the Most High—to feed the lambs of God with the bread of life, and direct their feet in the path that leads to never-ending bliss? That brother Smith would vote for a slaveholder to do this, no one can doubt, when he says he is entitled to all the "ordinances and privileges" of the christian church. Consistency is, indeed, a jewel, but where is the consistency of the man who would refuse to vote for an individual to hold a civil office, and at the same time vote for him to hold the sacred office of the ministry? It is somewhat surprising that a man who talks of tolerance, and advises that abolitionists should cease warring with each other, and act in harmony, should at the same time accuse his brethren who happen to differ from him, of "trifling with our holy cause," and "making a laughing-stock of it before Israel and the sun." Is this the way to heal the breach in our ranks? I know brother Smith regrets the division which has taken place, and I believe with him, that "it is a spirit of intolerance which, more than any thing else, has separated abolition brethren from each other;" and as he said, "I have not yet forgotten—I shall not soon forget—the unkindness and cruelty of which the Syracuse Convention was guilty, when, after listening to my earnest, heartfelt, CONSCIENTIOUS remonstrances against being put in nomination for civil office, it persisted in the purpose of presenting me to the public as a candidate for Governor," neither have some others "forgotten" the "unkindness and cruelty" of those who identified themselves with that Convention, and who "persisted" in proscribing all those who would not bow to its dictum. The Le Roy Convention testifies to the truth of the assertion, and so does the glorious Convention just held at Palmyra, composed of those called by C. O. Shepherd, third party candidate for Lieutenant Governor of this State, "mushroom abolitionists," and by others of that party, "pro-slavery and non-resistants," because they were not of the number who had not bowed the knee to Baal, while the chairman of the "National Committee," who gives direction to the "six thousand" who have come out from the so-called pro-slavery parties, supports a pro-slavery minister, and belongs to a church thoroughly steeped in slavery. But why does brother Smith complain so bitterly of the Syracuse Convention, while he *approves of the object* for which it was called? There seems to be an incongruity, not very easily accounted for. Had there been any probability of his being elected, he *might* have objected on the ground that circumstances rendered it impossible to fulfil the duties of that office. But he seems to have objected on the ground of *principle*. How can he, consistently, give his sanction to a party, and at the same time refuse, on *principle*, to sustain even the relation of nominee to that party? This is very much like putting a sword into another man's hand, and telling him to take life, and at the same time loudly declaiming against the sin of taking life. Will brother Smith please explain this?—Such a state of things is truly lamentable; but who is to blame? Who but those who have undertaken to exclude from the anti-slavery platform all who will not pledge themselves to support a *party*? Had they done as bro. Smith now advises abolitionists to do, "drive no man to vote—nominate no man to office against his will,"—the difficulties which exist with us, would never have been known. Well does he say, "the intolerance which requires abolitionists to vote, and the heartless ridicule with which our non-resistant brethren have been pursued, have, in my judgment, had no small share in alienating abolitionists from each other;" but is it any less intolerant to say *for* whom a man shall vote, if he vote, than to say he *shall* vote? I humbly submit it to the judgment of every candid person.

Thine respectfully,

P. D HATHAWAY.

NATIONAL ANTI-SLAVERY STANDARD

THURSDAY, FEBRUARY 25, 1841.

Gerrit Smith's Letter.

The letter of GERRIT SMITH, which will be found on our first page, like almost every thing else that we have seen from his pen, breathes a spirit of frankness and love, which must command the confidence of the reader in his integrity and purity of purpose, whatever may be thought of his positions, or of the arguments by which they are supported. We have a few remarks to offer upon several of the topics which he has brought under discussion. Want of time and the crowded state of our columns, however, will compel us to be brief. We regret this the less, because our respected brother P. D. HATHAWAY has commenced a review, which we hope he may be induced to continue, in the same kind spirit which characterises his communication in this day's paper.

While we regret that any members of the Le Roy Convention should have so far compromised their principles as to vote for pro-slavery candidates for President and Vice President, we cannot agree with brother Smith in the opinion, that the Convention was therefore "*a mere farce*." The remark appears to us, to say the least, uncandid. We do not doubt—we have never doubted—that multitudes of those who voted for Harrison and Van Buren at the late election, did so with clear consciences; and we have as little doubt, that the views respecting the third party, expressed by the majority of the Le Roy Convention, were as honestly entertained as they were frankly expressed. That the members of that Convention were actuated by a selfish love of party, we do not believe. There are so many *good* motives, from which, to say the least, they *might* have acted, that, notwithstanding our deep regret that they were not entirely free from party trammels, we can see very little reason for brother Smith's sweeping condemnation. This condemnation, moreover, strikes us as not a little extraordinary, placed, as it is, by the side of an admission, that slaveholders may be Christians and entitled to membership in the church! What! does brother Smith seriously maintain, that it is worse to vote for a Presidential candidate who is opposed to abolition, than it is to be a slaveholder? Would he exclude from anti-slavery fellowship all those men, "WITH HONEST ABOLITION HEARTS," who are not yet convinced of the immorality, in all cases, of voting for their opponents, and at the same time fellowship as a *Christian* the man who claims property in human flesh and bones! is his standard of morals, *as an abolitionist*, higher and purer than that which he adopts *as a Christian*? If so, then, in our estimation, the first is either too high, or the church to which he would lend his support is "a mere farce"! We marvel, that he should thus set aside as spurious the abolitionism of a large portion of the most active and disinterested friends of our cause, for the reason which he has assigned, and then complain of the *intolerance* of those who will not receive the slaveholder into "the communion of the saints"! If the Le Roy Convention was calculated to make our enterprise "a laughing stock 'before Israel and the sun,'" in what language shall we express our abhorrence of a *church* which admits to its bosom the perpetrator of the foulest act of theft and robbery?

The remarks of brother Smith respecting the inconsistency of third party abolitionists in supporting a pro-slavery clergy, (thereby virtually declaring that it is of less consequence that the Church should be cleansed from the pollutions of slavery, than that the monster should be expelled from the State!) we hope will be felt by those for whose benefit they were written. Before our third party brethren can convince their anti-slavery opponents that they are actuated by disinterested motives in pressing their dogmas respecting political action, and denouncing as treacherous to the slave those who do not agree with them, they must withdraw all fellowship from a pro-slavery church, and cease to contribute their money for the support of a time-serving ministry. Till then, they need not think it strange if their high-toned professions of conscientious devotedness to principle are regarded as little better than "a farce." Nor will they have cause to wonder, if many are induced to believe that their extraordinary zeal for political action is prompted more by a desire to divert attention from the corruptions of the Church, than to overthrow slavery by purifying the State.

One word in relation to the "intolerance" of asserting, on the anti-slavery platform, that it is the duty of abolitionists to vote at the polls. Our third party friends answer this objection, by saying that they only express an *opinion*; and they tell us that the utterance of an opinion is not, and cannot be, an act of "intolerance," because it is not enforced by pains and penalties. Now, there is a sense in which this is true. The "intolerance" lies not in the opinion itself, nor in the expression of it, but in the fact that it is uttered in a place where it is "extraneous." If the anti-slavery society were to declare, (as the New Hampshire *Abolition* Society has virtually done!) that it is every man's duty to join an "evangelical" church, who would deny that, in so doing, it had been guilty of intolerance, as well as of a breach of faith? The intolerance, however, would not be greater in this case than it is in the former.

Brother Smith must pardon us, if we tell him, that his censure of the Syracuse Convention, for putting him in nomination for the office of Governor, appears not a little amusing to us, when we consider how easily he might have escaped from that uncomfortable position, by just telling that Convention and the public, that he *would not* accept the nomination, and could not, in conscience, discharge the duties of the station, if elected. If ever "our sacred cause" was "trifled" with, and made "a laughing-stock before Israel and the sun," it was when the third party abolitionists of New-York nominated our highly-esteemed brother, against his earnest remonstrances, and in spite of his conscientious scruples, as a candidate for the office of "captain-general and commander-in-chief of the militia of the State," *as a means of abolishing slavery!*

[We are compelled to defer the remainder of our remarks until next week.]

Rev. Dr. Bangs.

There is not, probably, in all the land, a more servile pro-slavery Doctor of Divinity than this man, who has recently been appointed President of the Wesleyan University. The abolitionists in the Methodist denomination should regard his appointment with holy indignation, as an insult to the cause of christian liberty. The editor of Zion's Watchman objects to it, on account of his want of the proper *literary* attainments, but that is comparatively a small matter. The man who apologises for slavery lacks the moral integrity and the piety neccessary for a proper instructor of youth; and it is time that the fact were boldly proclaimed in the face of the world. We regret that an abolitionist should view the subject in any other light. The last Watchman, however, contains a letter from the Rev. Cyrus Prindle, of Middlebury, Vt., rebuking the editor for his condemnation of the appointment of Dr. Bangs, and expressing the following opinions:

"The united Boards of Trustees and Visitors have unanimously elected the Dr. to fill the vacancy caused by the death of the respected Dr. Fisk; and for one, *I feel bound to extend to him all my influence, individual and associated.* I honor Dr. Bangs for his varied acquirements, and long-continued labors, and, as far as I can, shall not withhold from him my most cordial hopes of entire success as President of the Wesleyan University. Of his opposition to the sacred, heaven-begotten cause of abolitionism, I have spoken freely, yet I hope consistently; and shall feel myself at liberty to do so again, should I see cause for it, and of every one else. But, after all, I am glad that the *bereaved* University has adopted a Father to watch over her *classic sons*; and my hopes, prayers, and hearty good wishes, shall go with him, for his success in meeting the generous confidence of those who have devolved upan him these delicate responsibilities."

This is on the principle that sect (or at least *our* sect) can do no wrong, and that the "powers that be" in the church must be implicitly obeyed, no matter how inconsistent or absurd their requisitions. The idea that a hardened pro-slavery divine, whose heart is unaffected by the woes of the slave, is a proper "Father to watch over" the education of young men, must be regarded as preposterous by every friend of humanity.

Case of the Amistad.

The trial of this case was begun on Saturday, and opened by the Attorney General. John Quincy Adams, and Mr. Baldwin, of New-Haven, were in their places, as counsel for the prisoners. Next week we shall be able to give further information, and perhaps to announce the result, which is looked for with breathless anxiety by the friends of humanity in every part of the country, and we may say throughout the world.

We annex the following correspondence which has passed between the British minister and the Secretary of State.

Mr. Fox to Mr. Forsyth.

WASHINGTON, Jan. 20, 1841.

SIR: I am instructed to represent to you that the attention of her Majesty's Government has been seriously directed to the case of certain African negroes, found on board the Spanish ship "Amistad," the same persons whose case has been brought before the courts of law of the United States, and for whom a powerful and humane interest appears to be felt in this country as well as in England.

It is known to her Majesty's Government that these negroes were imported into Cuba direct from the coast of Africa, in a Portugese slave vessel called the Tecora, in the summer of 1839, and that, shortly after their arrival, they were purchased as slaves at the Havana by two Spaniards of the names of Jose Ruiz and Pedro Montez. Ruiz and Montez then placed the negroes on board the schooner Amistad, intending to convey them to another port in Cuba. It appears that during the voyage, the negroes, with a view of recovering their liberty, siezed possession of the vessel, put the master to death, and ordered the remaining whites to navigate the vessel to the coast of Africa. The whites, however, directed their course towards North America, until they were fallen in with by the United States brig of war, Washington, when the Amistad was finally brought into the port of New London, in Connecticut. The proceedings which have taken place subsequently to the arrival of the negroes in the United States are sufficiently well known to you.

Now, her Majesty's Government have to observe that, since the year 1820, it has become unlawful according to the law of Spain, to import negroes from Africa as slaves into the Spanish dominions, and that, as the negroes here referred to had been newly imported from Africa into Cuba, and could not by law be imported as slaves, they must in the eye of the law be considered as free persons.

And Great Britain is also bound to remember that the law of Spain which finally prohibited the slave trade throughout the Spanish dominions, from the date of the 30th of May, 1820, (the provisions of which law are contained in the King of Spain's Royal Cedula of the 19th of December, 1817,) was passed in compliance with a treaty obligation to that effect, by which the crown of Spain had bound itself to the crown of Great Britain, and for which a valuable compensation in return was given by Great Britain to Spain, as may be seen by reference to the 2d, 3d, and 4th articles of a public treaty concluded between Great Britain and Spain on the 23d of September, 1817.

Her Majesty's government, therefore, are moved by special and peculiar reasons to take an interest in the fate of these unfortunate Africans, who are known to have been illegally and feloniously reduced to slavery by subjects of Spain.

It is next to be observed that Great Britain and the United States have mutually engaged themselves to each other, by the 10th article of the treaty of Ghent, to use their best endeavors for the entire abolition of the African slave trade. And there can be no doubt of the firm intention of both parties religiously to fulfil the terms of that engagement.

Now the unfortunate Africans whose case is subject to present representation, have been thrown by accidental circumstances into the hands of the authorities of the United States; and it may probably depend upon the action of the United States Government, whether these persons shall recover the freedom to which they are entitled, or whether they shall be reduced to slavery, in violation of known laws and contracts publicly passed, prohibiting the continuance of the African slave trade by Spanish subjects.

It is under these circumstances that Her Majesty's Government anxiously hope that the President of the United States will find himself empowered to take such measures in behalf of the aforesaid Africans as shall serve to secure to them the possession of their liberty, to which, without doubt, they are by law entitled.

I avail myself of this occasion to renew to you the assurances of my distinguished consideration.

H. S. FOX.

The Hon. JOHN FORSYTH, &c. &c. &c.

Mr. Forsyth to Mr. Fox.

DEPARTMENT OF STATE, Washington, February 1, 1841.

SIR: I have the honor to acknowledge the receipt of your letter of the 20th ultimo, in which you state that you are instructed to represent to me that the attention of Her Majesty's Government has been seriously directed to the case of the negroes of the Spanish ship "Amistad," with the anxious hope that the President of the United States will feel himself empowered to take such measures in their behalf as will secure to them the possession of their liberty.

Viewing this communication as an evidence of the benevolence of Her Majesty's Government—under which aspect alone it could be entertained by the Government of the United States—I proceed by the direction of the President, to make, in reply, a few observations suggested by the topics of your letter. The narrative presented therein, of the circumstances which brought these negroes to our shores, is satisfactory evidence that Her Majesty's Government is aware that their introduction did not proceed from the wishes or directions of the Government of the U. States. A formal demand having been made by the Spanish Minister for the delivery of the vessel and property, including the negroes on board, the grounds upon which it is based have become the subject of investigation before the judicial tribunals of the country, which have not yet pronounced their final decision thereupon. You must be aware, sir, that the Executive has neither the power nor the disposition to control the proceedings of the legal tribunals when acting within their appropriate jurisdiction.

With regard to the other considerations presented by you in behalf of the negroes of the "Amistad," I have to remark that it is not understood that the facts upon which they are founded are admitted by the Minister of Her Catholic Majesty; and this Government would, with great reluctance, erect itself into a tribunal to investigate such questions between two friendly sovereigns. If, however, these facts are established, they cannot be without their force and effect in the proper time and place. You have doubtless observed, from the correspondence published in a congressional document, that it is the intention of the Spanish Minister to restore these negroes, should their delivery to this Government be ordered, to the Island of Cuba, whence the vessel in which they were found, sailed; where they will be placed under the protection of the Government of Spain. It

Fail not, we entreat you, fail not to prove yourselves equal to the emergency. Show to those enemies who are ready to exult in the anticipated downfall of our cause, that your courage is not diminished, your zeal slackened, your love for truth and humanity grown cold, nor the resolution abated, with which, in times past, you have pressed on towards the glorious consummation which lies yet before us. Cheer the hearts of your coadjutors elsewhere, by the example you set of perseverance, fidelity and warmth of interest in the common enterprise. Strengthen each other by mutual aid and counsel, and the tokens you exhibit of unwavering confidence in each other, in the holy principles you have embraced, and in their ultimate triumph over oppression, violence and wrong in all our borders. "Once more up to the breach dear friends—*once more*," and bear the banner of freedom yet farther within the hostile entrenchments; for advance or retreat must be the order of the day. We cannot stand still. In the name of the bleeding captive then, sighing for deliverance; in the name of all the innocent blood which from our South-land is crying to Jehovah for vengeance on the guilty nation; in the name of our country beset with peril, darkened by the tempest-clouds of righteous retribution which hang heavy and black above us, ready to burst in a hail storm of wrath and dash its glory to the dust; in the name of humanity outraged, and justice trampled down, and the law of God contemned and violated; in the name of all that can move the heart of the patriot, the Christian and the man; we call on you to come up and renewing your self-consecration to this noble enterprise, take hence with fresh strength and increasing courage and new-awakened zeal, another onward impulse whose power shall not cease to be felt while a chain remains unbroken, or a badge of oppression unconsumed within our land.

The meeting will commence on the third of next March, at ten o'clock in the morning.

GEORGE W. BENSON,
PHILIP PEARL.

DR. SMITH'S LECTURE.

The Lecture, which was to have been delivered by Dr. J. M. Smith, at Clinton Hall, on the 22d inst., and which was deferred, will now take place at the Stuyvesant Institute, on the 6th day, (Friday) evening, the 26th instant, at 7 1-2 o'clock.

The proceeds of the lecture will be appropriated to the Colored Orphan Asylum.

Tickets may be had at the door, or at this office, price 50 cents each.

ANTI-SLAVERY CONVENTION,

FOR CENTRAL NEW-YORK.

Friends of the slave,—To you it is known that there has existed for several months past, and does now exist, an alarming division among the professed lovers of God and freedom—that there is a spirit abroad, and there are instrumentalities at work, which forever forbid the indulgence of the hope of a speedy termination of these internal feuds, and a united rallying around freedom's standard, bearing the inscription, "All who love the slave are brethren."

We, therefore, Abolitionists of the town of Cazenovia, having consulted with many of the tried friends of equal rights, in this region, do hereby issue this "CALL," for an Anti-Slavery Convention for Central New-York, of all those persons who are opposed to having recourse to the secular arm to perfect a moral reform, or of awarding to the ballot box power, the supreme control of the glorious enterprise of Anti-Slavery, to be held in CAZENOVIA, on WEDNESDAY, the 17th day of March next, at 11 o'clock, A. M.

All persons, of every class, sect, character, rank or condition, are respectfully solicited to attend the meeting.

Speakers, from abroad, are secured. Lovers of freedom, in Central New-York, rally around the standard of pure, original Abolitionism.

PETER DE CLERCQ,
JONATHAN WOODWARD,
B. T. CLARKE,
LUTHER MYRICK,
HENRY ROBERTS,

JAMES BURR, Secretary.
Cazenovia, Feb. 18, 1841.

LEGISLATIVE.

CONGRESS.

MONDAY, Feb. 15.

In the House there was a stirring debate on the civil and diplomatic bill, in committee of the whole, in the course of which Mr. Wise was drawn into a defence of his late course in opposing certain measures of his own party.—Among other things, he said—"I warn the whig party that if they bring their party screw to bear on me, I will rebel against their authority as I did against Jackson. One thing I pledge myself to my people not to do, I *will never take an office* while I am a member of Congress. I am not to be caught in that way. I am a standing candidate for Congress in my district, till I declare otherwise. I stand independent of either party of you—as free as the eagle of our country. I will not be drilled in the political camp, as in a military camp. I tell the Richmond people and the Richmond Whig that all the castigations of the whig editors shall not drive me. We will see who will have to take the back track." There was much sharp shooting between Messrs. Jenifer, Vanderpool and Graves.

In the Senate, Mr. Buchanan presented a memorial from a Quaker settlement at Petersburg, Penn., urging upon Congress the necessity of doing something to place the maritime frontier in a state of defence and to build steam vessels. As this memorial emanated from a pacific quarter, it was honored with a reading, and ordered to be printed. [So says the Journal of Commerce. We presume the statement, so far as it relates to the Quakers, is incorrect.]

Mr. Linn laid before the Senate a document containing all the records and the leading facts in the case of the "Latter day Saints," (Mormons) and the State of Missouri. This document vindicates the State from the charges set forth in the memorial of the Mormons of the last session.

Mr. Huntington presented a memorial, or rather resolution of the Presbytery of Buffalo, praying that the treaty with the Seneca Indians might not be carried into effect, until it had first received the careful revision of the Senate.

A memorial presented by Mr. Merrick, from the authorities of Baltimore, asking an appropriation for a fortification to be erected at Baltimore, led to a very warm discussion, in the course of which much was said respecting the defenceless state of the country.

The remainder of the day was taken up in the discussion of the Pension Bill for the year 1841, to which was attached an item of $100,000 to close the Florida war. This item called forth very severe animadversions from Mr. Sevier on the whole manner of conducting this war. He declared that the appropriation now asked for was an acknowledgment on the part of the government, that after spending 40 millions of dollars with the whole army of the U. States to back them, they were unable to defeat the Indians, and had now come forward to beg them to make peace He said if Col. Harney was left with 500 men, he could bring the war to a close. There had been too many Major Generals in that war—too many West-Pointers to effect any thing. He was against buying peace after the Indians were subdued. Col. Harney had hung some ten or fifteen of these savages before breakfast, and he supposed for that he would be broke—he did not know but he already might be stricken from the rolls, such was the sympathy for *these poor Indians*. He moved to strike out the appropriation, and called for the yeas and nays in order that his constituents might see that he gave no countenance to any such policy.

Mr. Linn spoke of the danger of buying peace with Indians—they would go West with all their hostile feelings, and tell the other Indians congregated there, they had fought five years and the pale faces had to buy a peace at last. Mr. L. said the time was when the northern people could hunt Indians and offer a reward for their scalps as well as any body, but as danger was removed from them they grew very sympathetic all at once.

Mr. Pierce defended the officers of the army with much earnestness, declaring that more gallant, hardy, and efficient men belonged to no service in the world, and those who affirmed that nothing had been done by them, knew nothing of the difficulties, dangers and privations, to which they had been subjected.

The debate was continued without cessation to a late hour, Messrs. Preston, Fulton, King, Benton and others, participating. Mr. Sevier's motion to strike out the item was voted down, 36 to 6, and the bill was then passed.

TUESDAY, Feb. 16

In the House, a resolution was adopted, directing the committee on military affairs to inquire into the expediency of making provision for the defence of the northern and north-eastern frontiers by fortifications, naval armaments or otherwise.

The general appropriation bill was taken up. In the course of the debate, allusion was made to the tariff, when Mr. Mason said there was a groundless clamor on that subject.

A member from Alabama, replied that there was a clamor and one well founded.

Mr. Stanley said he would undertake to say that it was a false clamor.

In the Senate, the Vice President presented some half dozen memorials from the different counties of East Florida, asking that no portion of the territory may be appropriated to the Indians, but that they be compelled to depart the territory.

The bankrupt bill was discussed: the debate, as usual, taking a wide range. Mr. Tappan of Ohio contended warmly for the application of the compulsory process to the banks. Mr. Nicholson of Tennessee opposed the bill. Mr. Linn of Missouri went for the application of the compulsory process to the banks. He looked upon the banks as the cause of all the present misery and distress; and the reason why a bankrupt law was now sought for with so much avidity, was entirely owing to their lavish issues. If that amendment be adopted, said Mr. L., we shall have no further use for any bankrupt act. In old Kentucky, the State where he was born, the deepest distress had been felt on other occasions; a bankrupt law had been called for as the sovereignest thing on earth for an inward bruise, but the people had put their shoulders to the wheel, determined to work honorably through all their difficulties. Persons worth their hundreds of thousands can menace a system of retrenchment and rigid economy—they threw off their fine broad cloths, and wore homespun, and in a few years prosperity, plenty, and indulgences were theirs, which, instead of being attributed to the right cause, was set down to the establishment of a national bank. We must do the same now, said Mr. L.—we must dispense with our pianos, our carriages, our splendid furniture, and return to plainness and industry, and earn our bread by the sweat of our brow.

[Quere.—Did the Missourian mean "the sweat of *our* brows," or that of the slaves?]

Mr. Calhoun rose to make a single remark in answer to the Senator from Tennessee, on the ground taken by him, that where the General and State governments came in contact, the latter must yield. Mr. C. asked if any southern Senator could hold such doctrine, and if carried out what a position would it not place the slave States in. He called the attention of the Senator to the quarantine laws, coming directly in contact with the laws of the government, regulating commerce. Look to Charleston, where laws had been passed, forbidding free negroes to be brought in ships, and when they were brought, in violation of this law, they were taken out and imprisoned. This had been made the subject of complaint to the government, and yet the law had been sustained. Mr. C. called other cases to the mind of the Senator, to show the fallacy of the ground assumed. He insisted that the power proposed by that amendment was the most dangerous ever attempted to be broached.

WEDNESDAY, Feb. 17.

In the House, a memorial was presented by the Vice President, from about one hundred citizens of Rome, in the State of New-York, asking the interference of Congress in behalf of the Patriot prisoners taken in Canada, and now in durance at Botany Bay. The memorial asks an expression of the opinion of the people of the U. States, through Congress, in relation to the treatment of these unhappy people.

Mr. Norvell, thought the memorial ought to be sent to the Executive, and that unless we were prepared to go to war with England, Congress should not express the opinion required.

Mr Preston was averse to any interference in the domestic arrangements of foreign nations. He agreed with Mr. Jefferson that any interference with the regulations of foreign nations was always to be avoided, and he regretted to find that there had been a disposition evinced by some persons to interfere with a foreign and cotemporaneous power, which had a tendency to embroil us in a war. That disposition to meddle in favor of freedom, he was aware grew out of the generous sympathy of their natures, but it was not the less to be deprecated. A war between the two countries would be calamitous in any respect to both, and he thought the people on both sides the frontier should religiously refrain from any interference in the concerns or political relations of each other. Mr. P. alluded to the case of the L'Amistad, where the British had interposed on the grounds of humanity, yet this Government had not justified that interference. So far, this Government was exempt, in its organized capacity, down to the lowest subaltern, from any improper interference in the affairs of our neighbors, and he did not conceive it would be proper now to make any expression of opinion which should compromise it. He did not desire to treat the memorial with disrespect or contumely, but, if sent to the President, under the sanction of the Senate, it might be implied that it was regarded in a favorable light by the Senate. He thought it ought not to be printed, but simply laid on the table.

Mr. Norvell admitted that it might have a tendency to agitate the country, and hence he thought the best disposition that could be made of it, would be to send it to the President of the United States. Mr. N. had read the correspondence in the case of L'Amistad, and regarded it pretty much in the same light as the Senator from South Carolina, but he did not think the case analogous,—these were citizens of the United States, and not in the condition of the negroes. The petition was only a matter of representation.

Mr. Preston having renewed his motion to lay it on the table, it was so ordered.

The Senate went into Executive session, and spent some time therein.

THURSDAY, Feb. 18.

In the House, the civil and diplomatic bill was taken up, in committee of the whole, and was further discussed. One clause of the bill is designed to restrict the fees of the Marshalls, District Attorneys, and clerks, within reasonable limits.

Mr. Jones stated the reason that induced the Committee of Ways and Means to adopt this provision. The compensation of the public officers named had become enormous, unreasonable, and anti-republican. The District Attorney of New York received the last year, more than twenty-eight thousand dollars; the District Clerk over nineteen thousand dollars; one Marshal of the Southern District of Mississippi received the enormous sum of *eighty-seven thousand dollars*. A motion was made by Mr. Hunt to strike out the provision, but the question was not taken.

In the Senate, Mr Williams presented the resolutions from the Legislature of his State (Maine) instructing him on all the cardinal Whig points, viz: the currency, the repeal of the Sub-Treasury, the distribution of the proceeds of the public lands, &c. The resolutions tell Mr. Williams that he is to regard them as the will of his constituents, and either to obey or resign his trust.

Mr. Norvell's gallant resolution to admit such ladies on the floor of the Senate as were introduced by Senators, was laid on the table by a vote of 21 to 20, the democratic members sustaining the motion to lay it on the table almost to a man.

This being the day appointed to elect a printer for the next Senate, Mr. Hubbard proposed the measure. It was resisted by Mr. Huntington, on the ground that each Congress should have the selection of its own officers. If it were passed he should move to rescind it in the next Congress. He considered it an improper attempt to force on the majority an obnoxious individual of the minority. The question was not decided.

The bankrupt bill was taken up, when Mr. Benton made a long speech against all banking institutions.

FRIDAY, Feb. 19.

In the Senate, the proposition to elect a public printer for the 27th Congress, was discussed with unusual animation until a late hour. The present majority wish to elect Messrs. Blair and Rives as the printers of the Senate for the 27th Congress. The party coming into power, desire that the whole matter may be left open until the new Congress convenes, strenuously maintaining that the printer is an officer of the body within the constitutional meaning; and that each House, at the beginning of every new Congress, has a right to elect its own officers. The majority says *it is determined to elect*; and the present minority says it is determined to annul the election, as soon as it comes into power, on the ground that it is neither expedient, just, nor proper, to elect a printer in advance—that it is unfair, illiberal, and improper, for a party having only twelve days of political life, to inflict, *in articulo mortis*, an obnoxious officer upon them. The other party says, we have the power and will avail ourselves of it, and you may take the responsibility of nullifying the appointment. Mr. Huntington moved to postpone the resolution until after the 4th of March; but it was voted down by 26 to 19.

In the House, there was a personal altercation between Messrs. Pickens of S. C. and Stanley of N. C.

The bill extending for five years the law of July 7, 1838, granting half-pay to widows, &c. was discussed in committee of the whole, and afterwards passed.

The general appropriation bill was taken up, and Mr. Rhett of South Carolina made an eloquent speech upon it.

SATURDAY, Feb. 20.

The Senate was crowded to-day, at an early hour, an unusual number of strangers being present in the galleries.—Mr. Norvell called up his resolution which, the day before, had been laid on the table, to admit on the floor such ladies as were introduced by senators.

Mr. Wright called for the ayes and noes on its adoption, and it was voted down—ayes 17, noes 26. I may be mistaken, says the correspondent of the Journal of Commerce, but I though: I saw significant flirts of the face from the galleries, as much as to say, very well, gentlemen, we shall remember you!

At one o'clock the resolution for electing a public printer came up, when Mr. Mangum rose and briefly observed, that after the stand he had taken on a preceding day, he should decline voting, disclaiming, at the same time, any intentional disrespect to the Senate, or the gentlemen in the opposition. The ballot took place, and every Whig Senator, to a man, declined giving in his ballot. When the vote was counted, there appeared for Blair & Rives 26, for F. P. Blair 1, and the Vice President announced the election of Blair & Rives, a quorum having voted, and the majority appearing for Blair & Rives.

Mr. Clay rose and addressed the Senate in favor of his resolution in relation to the repeal of the sub-treasury. The ground assumed by him was, that the great majority of the American people had expressed their opinion on that momentous question, and that it was the duty of the Senate to act in obedience to the will of the people so clearly defined. Whatever collateral issues might have led to the overthrow of Mr. Van Buren, the timely coming up of Blucher at the field of Waterloo, could not more effectually decide the defeat of Napoleon, than had the sub-treasury that of Mr. Van Buren.

Mr. Allen moved a resolution expressive of the will of the country in favor of the sub-treasury, but subsequently moved to lay the resolution of Mr. Clay on the table. He withdrew it, however, to afford gentlemen an opportunity to give their views, the yeas and nays having been ordered.

Mr. Williams gave his reasons, as did Mr. Walker, and the question was put by yeas and nays, when there appeared for it 27, against it 25—a *full* Senate voting. So the question sleeps for the present.

If Mr. Williams of Maine had voted according to the resolutions of his legislature, there would have been a *tie*.—Some say that the Vice President would have voted for the repeal of the act.

In the House, the general appropriation bill was taken up, and Messrs. Sergeant and Underwood spoke at length, on the subject.

The House adjourned at an early hour, without taking any question.

NEW-YORK LEGISLATURE.

MONDAY, Feb. 15.

In the Senate, among the petitions presented was one from citizens of Salina for a repeal of the license laws.

The "hold-over law," so called, or the bill declaratory of the tenure of office of county judges, was taken up, in committee of the whole, debated and reported to the House.

In the Assembly.—Petitions were presented for aid to Agriculture, for the repeal of the nine months slave law and the extension of the right of suffrage to people of color, for a registry law, for a bridge over the Hudson at Albany, &c &c.

Mr. Hickok reported against the petitions for a new county from Erie, Cattaraugus, Chatauque, and also against the petitions for a new county from parts of Erie and Jefferson. Reports agreed to.

The resolutions on the subject of public lands occupied the remainder of the session.

TUESDAY, Feb. 16.

In the Senate.—Petitions were presented for the incorporation of a society for the relief of the widows and orphans of Evangelical Lutheran clergymen, for the charter of a college of dental surgeons in New-York, &c. The "hold-over law" was further discussed

In the Assembly.—Among the petitions were several for the repeal of the nine months slavery law, and the extension of the right of suffrage. Various committees reported, and the resolutions on the public lands were debated.

WEDNESDAY, Feb. 17.

In the Senate, Mr. H. A. Livingston reported a bill to incorporate the Evangelical Lutheran Ministerium of the state of New-York.

The several amendments made in committee of the whole to the bill declaratory of the tenure of office of judges of county courts, recorders of cities, and masters and examiners in chancery, were agreed to and the bill was ordered to be engrossed for a third reading.

In the Assembly, petitions were presented, of inhabitants of New Scotland, Cicero, Schodack Landing, Albany and Ontario counties, for a bridge over the Hudson at Albany. By Mr. Hunt, for a new county from Genesee and Allegany. By Mr Osborne, two, for a new county from Erie and Genesee. By Mr. Simmons, of certain officers and soldiers of Essex county, for compensation for guarding the arsenal in that county during the Patriot war. By Mr. F. O. Pratt, for a house of refuge for juvenile delinquents in Western New York. By Mr. Hitchcock, for a new town from Vernon, Verona and Lenox, to be annexed to Oneida county. By Messrs. Odell and Burnet, for the suppression of licentiousness. By Mr. Fuller, of the N. Y. state agricultural society, for state aid to agriculture.

The resolutions on the public lands were further discussed.

THURSDAY, Feb. 18.

In the Senate, the proceedings were not of general interest.

In the Assembly, the morning was mostly occupied in receiving and disposing of petitions—those in reference to a bridge at Albany causing some debate.

On motion of Mr. Holley, resolved, that when this House adjourn on Saturday it will adjourn to meet on Tuesday next, Monday being the Anniversary of the birth of George Washington.

On motion of Mr. Strong, the house then proceeded to the further consideration of the resolutions and amendments thereto relative to the Virginia controversy.

Mr. Wheaton moved to postpone the whole subject indefinitely.

Mr. Skillman moved a call of the house—but the motion did not prevail.

Mr. McMurray moved an adjournment, which motion was lost.

Mr. L. Hubbell moved the previous question which was seconded by a majority of the House.

The main question was directed now to be put and the motion indefinitely postponing the whole subject adopted by the following vote—Ayes 50, Nays 38.

FRIDAY, Feb. 19.

In the Senate, a petition was received from the New-York Temperance Society for the adoption of such measures by the Legislature as will promote the cause of temperance, by prohibiting the traffic in ardent spirits.

Mr. Verplanck, from the committee on finance, reported a bill to provide for carrying on the public works now in progress. [Authorizes the borrowing of $2,750,000 for the Erie Canal, $750,000 for the Genesee Valley canal, and $500,000 for the Black river canal—reimbursable in twenty years.] Read twice and ordered to be printed.

Mr. Root, from the select committee to whom was referred the petition of G. W. Stanton, Horace Meech and others, reported a bill concerning the carrying trade, and the liability of common carriers [in accordance with the petition] which was ordered to be printed.

In Assembly, Notice of a bill by Mr. L. S. Chatfield, to terminate the enlargement of the Erie Canal at or near the city of Utica, and to provide for the settlement and payment of the accounts of the contractors beyond that point; also prohibit the construction of the Genesee Valley Canal beyond Mount Morris, and to provide &c.

The House in committee, Mr. Lockwood in the chair, had under consideration and passed the bill appropriating $75,000 for the completion of the New-York State Lunatic Asylum.

SATURDAY, Feb. 20.

In the Senate, Mr. Root reported in favor of the resolution from the Assembly, authorizing the Secretary of State, to distribute copies of the public documents of the Legislature among the different Literary Institutions of the State, with an amendment proposing to confine its operation to the New-York Lyceum, as being the only institution which had petitioned for such distribution.

In the Assembly, an unusual number of petitions were received. Among them was one from the city of New-York, from the executive committee of a public meeting of mechanics, in reference to a revision of the State Prison system. A memorial was received from the Society of Friends of the State of New-York, asking to be released from the penalties and incarceration on account of not bearing arms; which, after some debate, was referred to the Committe on Militia and Public Defence.

The bill for the construction of the Northern Rail Road was made the special order for February 25th. Gen. Johnson's motion in favor of a Tribune, was after some little debate rejected. Mr. Kelsey offered a resolution that an enquiry be made into the propriety of so amending the laws relative to rail roads, as will tend to the more effectual preservation of the lives and property of travellers upon roads crossing railways. The Canal Board were directed to report to the House, on the propriety of establishing a uniform rate of tolls on all of the canals of the State.

Mr Bryson gave notice of a bill for the extension of Common School Education in the city of New-York. Mr. L. Hubbell gave notice of a bill prohibiting by severe penalties, the selling within this State, of the stock of any incorporated company or banking association in any State in the Union, deliverable at a longer period than one day after the day of sale. Mr. H. said he hoped to reach by this bill one of the greatest evils which afflicts this State.

GENERAL INTELLIGENCE.

FOREIGN.

ARRIVAL OF THE BRITANNIA — TWENTY-SEVEN DAYS LATER!—The steamer Britannia arrived at Boston on Monday morning. She left Liverpool on the 5th, and was out 16 days and a half, having encountered rough weather.

The last previous news from China appears to be confirmed. Every thing appeared to be quiet in that quarter.

In France, matters were very quiet, and the idea of fortifying Paris appeared to be given up.

The Queen and "the baby" were both in good health.

The Liverpool Standard states that the President steamship was preparing with all speed to resume her trips to New York. Every exertion had been made to increase her speed.

Mr J. Silk Buckingham was delivering a course of lectures in London, on 'America and the Americans,' in which he is said to outdo Mrs. Trollope and Basil Hall.

The meetings for a "repeal of the union," were growing daily more numerous and enthusiastic.

Scott, the American diver, has met with an awful death. He had, for a long time, been in the habit of diving from the mast head of ships into the Thames, and from the different London bridges. On the 12th ult. he announced an exhibition, and had a staging erected on Waterloo bridge. To the top pole he fastened a rope, at one end of which he made a noose, in which he placed his head, as was his usual custom, to go through a mock execution. He performed the trick three times, but the third time the noose slipped, and the wretched man was hanged in earnest.—Upwards of 10,000 persons were present at this exhibition.

News had been received, by express from Paris, that on the 12th of January, one of the officers of the Sultan left Constantinople for Alexandria, the bearer of a firman, by which His Highness officially accords to Mehemet Ali the hereditary possession of Egypt.

On the 14th of the same month Mehemet Ali restored the Turkish fleet.

The *Moniteur* concludes that all the difficulties which disturb the peace of the east are now definitely settled, and that, as the peace of the whole of Europe was connected with the solution of these difficulties, the news would be received everywhere with the greatest interest.

Parliament met on the 16th. The speech of the Queen contained nothing of special interest to Americans.

DOMESTIC.

Kidnapping.—A case, says the Philadelphia Ledger, of some interest as well as of some importance, came up (one day last week) before Alderman Griscom. The particulars are as follows:—Last fall, previous to the Presidential election, three colored men one of whom was free, and the others servants, bound for a certain number of years, and who had been put into the jail at New-Castle on trifling charges, were taken therefrom on Friday evening by two men named Griffin and Wilson; they were put into a carriage and driven down to the river, and put on board a sloop, of which the defendant (James H. Wilson,) was captain and owner; they were put into the hold of the vessel, and the hatches closed upon them. Suspicion was aroused in consequence of the unusual manner in which the colored men were carried off, and accordingly a number of citizens visited the vessel and made inquiry. Wilson told them that he had purchased their time, and intended to take them to his farm on Duck creek. Demonstration was then made by the citizens to rescue the colored men, but Wilson told his crew to load their muskets and fire upon the people if they attempted to come on board, and in the mean time made sail. The men were kept under hatches until the ensuing Sunday morning, when the brother of the Captain opened the hatches and told them they might come up and "stretch" themselves. They did not know at that time where they were They were ordered down again on the approach of a vessel, and were then confined until they arrived at Norfolk, Va.—An attempt was there made to sell them, which, however, did not succeed. They were next put on board of a steamboat for Richmond accompanied by Wilson and Griffin.—On the way, the Captain of the steamboat discovered the fraud, and on arriving at Richmond, had both Wilson and Griffin arested and detained. On the ensuing day a hearing was had, and Wilson was afterwards discharged for want of evidence. Griffin was detained, and subsequently sent to New Castle, on a requisition from the Governor of Delaware. Wilson who lives nearly opposite this city, was arrested yesterday morning, at the instance of the authorities of Delaware, who sent up an agent for that puopose, and was committed.

The case subsequently came before Judge Randall upon a writ of habeas corbus. Edward Hopper, Esq., appeared as Counsel on behalf of the State of Delaware, and J. Murray Rush, Esq., for the defendant. After the examination of two witnesses, Mr. Hopper opened the case. Mr. Rush then made an able argument for the defendant.

The Court being of the opinion that the prisoner ought to be remanded, did not think it necessary to hear Mr. Hopper in reply. The defendant was accordingly sent back to Moyamensing for one week, in order that the Governor of Delaware may make a formal demand of our Executive, after which he will be tried for the offence in that State.

Trouble.—From some of the papers published in the interior of the state, a rupture seems about taking place between those allies in the late election campaign—the whigs and anti-masons. The dispute is said to have grown out of the expected selection of a cabinet officer from the state of Pennsylvania. The facts appear to be these.

Since the presidential election J. R. Chandler, the editor of the U. S. Gazette, has been elected Grand Master of the Grand Lodge of Pennsylvania, and soon after, in an article published in his paper, spoke of anti-masonry in terms very offensive to the friends of that cause.

By one or both of these causes, some of the anti-masons were wakened to a sense of the necessity, as they conceive it, of re-organizing their party, and of waging, says the Gettysburg Star—the organ of T. Stevens—a "second war upon this base and troublesome institution, more vigorous than the first." The "Star," the "Harrisburgh Telegraph," and the "Lancaster Examiner" are accordingly beginning to take measures for reviving the anti-masonic party.

A large meeting of the citizens of Adams county, held in Gettysburg on the 22d ult. adopted a preamble and resolutions, first reciting that since the suspension of the distinct political organization of anti-masonry, the Lodge is re-organizing, and taking measures to propagate its principles; and the Grand Lodge in Philadelphia has made an insulting exhibition of its new list of officers and grandees, and appointed its provincial dignitaries throughout the commonwealth; and that the masonic press has renewed its assaults on the enemies of masonry, attempting to "derange their business and destroy their characters;" then declaring that it becomes them as honest, conscientious, and fearless freemen not to abate their opposition to the "blasphemous institution," but to use all honorable means for its suppression; that they believed political anti-masonry the only means for this purpose; that they included in their operations "not only adhering masons, but their jacks and hod-carriers, the venal and sycophantic spies and fellow laborers of the Lodge;" and that they will not act politically with those who prefer secret societies to the good of the country, but will give the hand of fellowship to men of all parties who will unite to destroy masonry.

It was also resolved to invite a meeting of the citizens of Adams county at the court house in Gettysburg, at 11 A. M. on the 13th inst., to consider the propriety of recommending a state convention of anti-masons at Harrisburg in the spring.

This movement of Stevens and his friends, is strongly resented by the friends of C. B. Penrose, who attribute it to the failure of an attempt "to force Mr. Stevens upon the Harrison party as its leader." The Carlisle Herald says that the anti-masons, by their rude and uncalled for assaults upon the editor of the U. S. Gazette and the masonic order, have rekindled a spark which was happily quenched in the Union and Harmony Convention twelve months ago, and are endeavoring to throw it into the magazine of the great Harrison party, in order to blow it into pieces, and render its future efforts impotent.

This is the beginning of a rupture which promises to be pretty wide in its extent and important in its bearing, on the politics of the state.—*Pa. Freeman*.

SCENES AT THE SOUTH.

A Duel at New-Orleans.—A New-Orleans paper of a late date says: "We are informed that a duel with small swords took place on Thursday afternoon at 4 o'clock, in a room at the corner of Bourbon and Orleans-streets. The combatants were two young creoles of this city, who have had a meeting with pistols once before, about the same matter. Very early in the contest one was severely wounded, the sword of his opponent passing into his right breast just under the nipple. It is not known that his wound is mortal, and supposed not to be, the sword having come in contact with some bone. The guard of his antagonist's weapon was broken by the point of the wounded gentleman's sword. It was a furious affair all round.

Murder by Negroes.—A number of negroes belonging to Mr. Mitchell, near Sparta, Geo., on last Thursday week murdered their overseer by beating his head to pieces with a club. Several have been arrested, and among their effects has been found conclusive evidence of their having been participators in several mail stage robberies which have recently been perpetrated in that vicinity.

The Murder near Sparta.—The negro man Riker, says the Augusta Constitutionalist of the 9th, was tried in Sparta on Thursday last, for the murder of Mr. Pettigrew, and found guilty. He was sentenced to be hung on Friday last. We have been informed that he has made some confessions, implicating a white man in the neighborhood, and divulged plans laid to take the lives of two white men supposed to have money

A Fight Between Functionaries.—A correspondent of the St. Louis Gazette, writing from the capital of that State, mentions a fist fight which took place recently between Judge Scott of that circuit, and T. B. Price, Mayor of Jefferson. The city Alderman took the responsibility of issuing a warrant for the arrest of his superiors in office, and upon a hearing of the case, his Honor the Mayor was discharged, and his Honor Judge Scott was fined two dollars and fifty cents! What must the citizens of that place think of the "dignity of the law!"

Foul Murder.—A man named Wm. Cook, in Van Buren county, Arkansas, recently murdered a young man, who had not injured him, named McNamee, merely as he said to see how he would feel after shooting a man. The sum of $500 is offered for his apprehension.

Murder.—We learn from the Vicksburg Whig, that Martin H. Fisher, a carpenter, of that city, was killed on Friday the 22d ult. by P. S. Kennard, at Milikin's Bend. The murder was perpetrated with a pistol.

ITEMS.

Lithograph.—A well executed lithograph of Rev. Theobald Mathew, administering the temperance pledge, has just been published by John Kennedy, 57 Duane-street. It is said by those who have seen him to be a good likeness.

Delaware is the only state in the union which has no distilleries. It is also remarkable that it has an actual "surplus revenue," amounting to a million and a half of dollars.

A Tall Boy.—There is a youth at the Museum, by the name of Charles Freeman—only 19 years of age—whose height is 7 feet and 3 inches! He weighs upwards of three hundred pounds, and is well proportioned. He was born in the city of New-York in 1821, but has spent most of his life at the West. Freeman says the Belgian Giant told him that "if they raised such boys in America he would go home!"—*Lowell Courier*.

Canada Tobacco.—A large amount of tobacco is now raised on the shore of Lake Erie, Upper Canada. The runaway slaves and free blacks from Virginia, Kentucky, and elsewhere, have carried with them a practical keowledge of cultivating tobacco in their new residence, which, in despite of its unpropitious latitude, they are able turn to good account. It is stated in the Troy Whig, that tobacco is now an important article of export from Quebec.

A Slaver Condemned.—The Spanish Brig, Jesus Maria, whose capture was announced a few days since, arrived at Havana previous to the 13th ult. with 245 negroes, prize to H. B M. ship Ringdove, taken between St. Thomas and St. Croix. She has been condemned by the court of mixed commission, and the negroes are to be sent to Trinidad. It is said that the boats of the Rover sloop of war were beat off by a Spanish brig while landing negroes on the coast, the brig having a long pivot gun, which all the best vessels now carry.

Establishmeni for the construction of steam ships of war, in Massachusetts. It is proposed to establish a National Foundry, and a Yard, for the construction of steam engines and steam ships of war, in Boston Harbor.

When six weeks of the present session of Congress had expired, that body had actually been together for the transaction of business but 30 hours, all told. Our public servants do not work so hard for $8 per day, as common laborers do for $8 per month.

A donation of $12,000 has been made to the Centre College, Kentucky, by one individual, for the endowment of a Professorship in that Institution. The donor acquired his property by a life of industry and economy, as a farmer; and though destitute himself of any peculiar advantages of education, he desired to facilitate the attainment of those advantages by others.—*Philadelphia Ledger*.

The President Elect visited the Capitol on the 15th inst., went into the House of Representatives and the Senate, and conversed very cheerfully and affably with gentlemen of both parties, among them Mr. Wright, Mr. Calhoun, &c. He is to go to Virginia, for a few days, via Annapolis.

It is said that the dinner party at the White House, given in compliment to Gen Harrison, went off very agreeably. The guests were, Gen. Harrison, and his suit, consisting of Col. Chambers, Mr. Copeland, and Col. Todd; and six members of Mr Van Buren's Cabinet; and three of Mr. Van Buren's principal friends from New York, viz: Mr Wright, Mr Kemble, and Mr. Vanderpool.

A majority of the Pennsylvania delegation in Congress waited on General Harrison on the 12th inst., and pressed Mr. Stevens' claims to the Post Office. He said the division in Pennsylvania prevented any selection from that State, but under other circumstances, he should very gladly have given the office to Mr. Stevens; and he intimated that there were other important places to be disposed of, and that Mr. Stevens could have any thing he wanted. He said there was no man in the country to whom he felt under greater obligations.

Reported Loss of three American Whalers.—When the whaling ship Friends, Brown, left King George's Sound, on the 19th Sept. last, information had recently been received there from Swan River, that some time in July or August last, three American whalers had been wrecked in Geographer's Bay, near the S. W. Cape of New Holland, one of which had been ascertained to be the Samuel Wright, of Salem, (Mass.) Captain Coffin, and the other two were said to be the Martha, and the Hudson, of New Bedford.

Newspapers in Cincinnati.—There are now published in Cincinnati, Ohio, no less than thirty six newspapers, and literary periodicals of all descriptions and characters. In 1826 there were but nine newspapers and one periodical published there.

President Van Buren has been invited by his political friends in Philadelphia, to stop and take a dinner with them as he passes through that city on his return to Kinderhook. In reply, he expresses his thanks for their courtesy, as well as for their "uniform inflexible patriotism," but adds,—"The honor of a public dinner, you will, I hope, permit me to decline. I shall be detained here a few days after the fourth of March, and cannot fix with certainty the day on which I shall be able to reach Philadelphia.—But I shall not fail to remain with you long enough to take by the hand those who may desire to see me, and to give and receive those unceremonious salutations befitting old, long tried, and inseparable friends."

"*The Free-Labor Advocate*," is the title of a new periodical, published semi-monthly at New Garden, Wayne county, Indiana. N. H. Way, editor. Terms, one dollar per annum, in advance. Each number contains sixteen pages, octavo. Its title sufficiently indicates its object.

Outrage at Cleveland.—The Buffalo Commercial Advertiser gives an account of a disgraceful outrage, committed by a gang of lawless young men, on the person and residence of a colored man of that place who had a white wife. The woman and man were both brutally beaten, the house gutted, and the furniture all broken. Three or four of the ruffians are in jail.

Edwards, the man who was recently convicted of murder in Alabama, and sentenced to be hung, was respited by the Governor. The respite was brought by the brother of Edwards, who travelled the whole distance between Tuscaloosa and Mobile on foot, arriving on the day of the execution, in advance of the mail.

Slavers.—The Brazilian schooner Maria Felix, has been detained in the Mozambique Channel by H. M. S. Lily, on suspicion of being concerned in the Slave Trade, and sent into Table Bay.

The Portuguese barque Amelia and cargo detained by H. M. S. Acorn, were condemned in our Vice Admiralty Court, on 8th instant.

The election of State officers and members of Congress will take place in New Hampshire on the 9th of March.

Recorder of New-York.—Frederick A. Talmadge has at last been appointed to this responsible office, much to the regret of the moral and religious part of the community.

Railroads.—It is expected that a railroad between Hartford and Springfield will soon be constructed. Thirty miles of the Long Island railroad are completed, and twenty miles further are graded in part The remaining distance to the eastern end of the island, at the point where this road will connect with the Stonington road by a steamboat across the Sound, is 45 miles. When this is completed, the whole passage between New-York and Boston, with the exception of the short distance across the Sound, will be performed by railroad. The whole stock of the road from Nashua, N. H to Concord has been taken up, and a Board of Directors chosen. So the road from Nashua to Concord will probably be commenced in a short time, and completed in the course of a year or more. It has been proposed to construct a railroad from Quincy to Boston.

Hoax!—The New-York Sun came out one day last week with an announcement that Niagara Falls had been entirely "new organized," and of course destroyed. The editor says the hoax did not originate with himself.

Yucatan.—A paper called the "Nineteenth Century," published in this place, says, that in all the governments of the world, of every variety of form, it has been deemed right and proper to prohibit preachers of the gospel from meddling with party politics. And in accordance with this principle, two Presbyterian clergymen from Jamaica, who asked permission to preach and to take up contributions to enable them to convert the unbelievers on the banks of the Amazon, were denied the privilege. It was apparent, from what they confessed, that their object was to convince the natives that their government was wrong, and should be changed.

Resignation of Mr. Webster.—Daniel Webster has resigned his seat in the Senate of the United States, and Rufus Choate of

The Excommunicate I.

The following lines were published in the English Methodist Magazine for June, 1834. They were written in allusion to the case of the Rev. Joseph R. Stephens, a Methodist minister, who was suspended from the exercise of his ministerial functions, for no other reason than because he became the Secretary of an Association which had for its object *the dissolution of the unholy alliance between Church and State!* In the resolutions of the clerical body which deposed him, his conduct in accepting the office alluded to, and in addressing public meetings called for the same object, is described as "inconsistent with those sentiments of *respect* and *affection* towards the Church of England, which the Methodist Connexion has, from the beginning, openly professed, and honorably maintained." The poetry is not inapplicable to the state of our own country at the present time, when the church is excommunicating her best and holiest members for the *crime* of following in the footsteps of their Lord and Master, by attacking the popular sins of the day.—*Ed. Standard.*

They cast him out—they cast him out,
Though called of God to preach
The glorious Gospel of his Son
To all within his reach.
He preached that Gospel faithfully,
He preached it round about;
And thousands flocked to hear him preach:
And yet they cast him out!

They cast him out—*who* cast him out?
Some wicked men, who felt
The lacerating force of truth,
When he its arrows dealt?
Alas! the foe was from within,
Instead of from without:
The servants of the Lord themselves
Cast the Lord's servant out!

They cast him out—*why* cast him out?
Perchance he was unsound:
Perchance he bade believers sin,
That grace might more abound;
Perchance upon Christ's deity
He threw insidious doubt.
Oh, no! he was quite orthodox:
And yet they cast him out!

They cast him out—why cast him out?
It may be, though his creed
Was scriptural, 'twas neutralised
By some unrighteous deed:
Perchance a bad example put
Good precepts to the rout.
No; he was blameless in his life:
And yet they cast him out!

They cast him out—why cast him out?
It may be that, though pure
In conduct and in creed, his *gifts*
The test would not endure.
Derision! from a thousand tongues,
Reply with stunning shout!
To talents five he'd added five:
And yet they cast him out!

They cast him out—why cast him out?
Why staid the blest career
Of gifts so rare, of hands so clean,
Of doctrine so sincere?
Who, if he could, would stop the rain
That puts an end to drought?
His words were drunk by thirsty ears;
And yet they cast him out!

They cast him out—ay, cast him out:
And what was his offence?
"The kingdom of the Lord," he said,
"Ariseth not from hence"
But though the grand imperial truth
Pervades "the Book" throughout,
His brethren would not have it so,
And therefore cast him out!

They cast him out—they cast him out!
E'en old disciples heard
With profit much, and much delight,
His comments on the word;
While hearts as nether millstones hard,
And unbelievers stout,
Confessed the Spirit's power in him:
And yet they cast him out!

They cast him out—they cast him out!
The lips that he had taught
The song of souls redeemed to sing,
Their pastor's foes besought—
These, and whom, erring, he reclaimed,
Whom he resolved in doubt,
And whom, in grief, he comforted:
And yet they cast him out!

They cast him out—they cast him out!
Yet one above the rest,
Of wisdom, and integrity,
And charity, possest,
Dissuaded. But his pearls were thrown
Beneath a swinish snout:
Like wolves tenacious of their prey,
They sternly cast him out!

They cast him out—they cast him out!
But, not with this content,
Forbade him, under pains, to call
On sinners to repent.
They surely knew not what they did,
(So candor bids us doubt)
Who silenced an evangelist,
Who cast their brother out!

They cast him out—*they* cast him out;
But this is all his care,
The approbation of his God
With God-like men to share:
And him who of a conscience pure
The witness bears about,
God, though his fellow-mortal may,
"In no wise will cast out!"

J. M. P.

Sonnet.

BY WILLIAM LLOYD GARRISON.

My heart is lonely as a mateless bird,
Whose melody no more shall charm the ear;
Once high above earth's tallest mounts it soared,
Rejoicing in its unrestrained career:
It nestled in the downy clouds at even,
And wooed a brilliant star, that warmed its breast,
With such expressive notes, the drowsy heaven,
All thrilling with delight, forgot its rest.
But now it mutely broods in solemn sadness—
Soiled is its plumage—broken are its wings—
Nor shall bright Spring call forth its wonted gladness,
Nor joyous Summer soothe its sufferings:—
The fowler Disappointment (wo the day!)
Hath taken fatal aim, and seized it as his prey.

MISCELLANEOUS.

From the Bay State Democrat.

Controversy.

Some people are afraid of controversy; the discussion of any new subject throws them into the greatest excitement; the avowal of any new doctrine alarms them exceedingly, and they pronounce those who have the independence to avow any opinions contrary to their own, intruders and violaters of the *established* order of things. Such people need awakening; it is necessary that something astounding should fall upon them like an electrical shock, in order to arouse them from the stupor and supineness into which they have fallen. There is nothing more common than for a large number of people to take this and that notion for granted, settled, because Mr. So-and-so asserts it to be true, without giving the subject that personal attention which its importance requires, nay, demands from intelligent, reasoning beings—and thus do they become mere drift-wood, moved along by a certain current; they are not men in the exercise of their reasoning, God-like powers; they are anything, everything but *true* men. It is for these reasons that we hail the discussion of any new subject as the harbinger of much good. It may be erroneous, it may be *startling*, but never mind; it will tend to good; it will awaken public attention; it will arouse the dormant; it will make a trembling and "shaking among the *dry bones*," and that which was before dead shall be alive again. Truth, without action, becomes dormant, and it is only when Error rears its head high, and defies its assaults, that Truth rises in her august majesty and sheds her pure light upon the darkness with which she is surrounded.

Great occasions make great men. When Error takes an *open* field, Truth is always victorious. Those who are right need not fear those who are wrong, and a fair discussion of the claims of each will only tend to establish more firmly the position of the former, and throw the latter into confusion and disgrace. Never mind, then, attacks upon established institutions, or the avowal of new doctrines; if they have no foundation in truth, they cannot stand; if they have, there is need that they be spoken, and they will be established.

It may be almost said that controversy is the life of the mind—the education of the reasoning faculties of man. In the beautiful language of the pious and eloquent Robert Hall: "As the physical powers are scarcely ever exerted to their utmost extent but in the ardor of combat, so intellectual acumen has been displayed to the most advantage and to the most effect in the contests of argument. The mind of a controversialist, warmed and agitated, is turned to all quarters, and leaves none of its resources unemployed in the invention of arguments, tries every weapon, and explores the hidden recesses of a subject with an intense vigilance, and an ardor which it is next to impossible in a calmer state of mind to command. Disingenuous arts are often resorted to, personalities are mingled, and much irritative matter is introduced; but it is the business of the attentive observer to separate these from the question at issue, and to form an impartial judgment of the whole. In a word, it may be truly affirmed that the evils of controversy are transient, the good it produces is permanent."

Ye timid, fear not, then, controversy. Do not be alarmed at what you are pleased to call *innovations*. Good will grow out of these things; even yourselves will be improved thereby. Day is the more beautiful and glorious by being preceded by Night. Truth is never presented in a more captivating and sublime form, then when she manfully grapples with Error, and gains, as she always has and ever will, a decided and brilliant triumph.

Mr. Brownson's Lecture.—Mr. O. A. Brownson, of the Boston Quarterly Review, lectured at the Democratic Reading Rooms on Wednesday evening, to a very numerous audience, which included many ladies, his celebrity as a writer having induced a general desire to hear him. After a few appropriate remarks from Mr. W. D. Kelly, introducing him to those present, Mr. B. delivered a very impressive and instructive lecture upon the subject of "the Democracy of Christianity," which was received with much applause and seemed to give great satisfaction. The lecturer contended, and sustained his position in the most convincing manner, that, so far from there being a necessary connection between infidelity and the purposes of political and social reformation, the principles of revealed religion and those upon which the cause of equal rights is based, are completely identical—they are so closely linked together that they cannot be separated.

But the falsity and the mischievous tendency of a contrary impression, were clearly pointed out. It was shown that until the introduction of Christianity, the importance of the individual man was never recognised—that the true doctrines of equality were unknown, and that the democratic wish to elevate the masses on the principle of love for our kind, had never been fully developed. Hence it was made evident that the democrat who contended against religion as the enemy of social progress, and the man who warred upon democracy as something hostile to his eternal interest, were equally mistaken, and suffered themselves to be driven by imperfect knowledge into errors of the worst kind. This lecture was received throughout with much approbation, and produced a strong effect, by giving a much more elevated idea of political duties than that which is commonly entertained.—*Philadelphia Pennsylvanian.*

Mrs. General Harrison.—As this Lady is soon expected to occupy "*the White House*" at Washington, anything relating to her history will be gratifying to the public.

After the severe and desperate battle of the Miami in 1794, General Wayne went to the Atlantic States, leaving Captain Harrison in command of Fort Washington, now in Cincinnati. The next year Captain Harrison married the daughter of Judge John Cleve Symmes,—who was born at Riverhead, Long Island, and removed in early life to New Jersey, where he married the daughter of Governor William Livingston, and was soon after one of the Associate Judges of the Supreme Court of that State. In 1787 he became the proprietor of "*the Miami purchase*," of near a million of acres, and removed to that country.

Mrs. Harrison was educated at East Hampton, Long Island, and when young was esteemed a Lady of great personal and mental accomplishments. A writer for the National Portrait Gallery for 1836, thus speaks of her: "She is distinguished for her benevolence and piety; and all who know her, view her with esteem and affection. Her whole course through life, in all its relations, has been characterized by those qualifications that complete the character of an accomplished matron."

Temperance *versus* Intemperance.—At a fully attended Temperance meeting, held at the Odeon, Boston, after an interesting address by Dr. Jewett, a young man rose and related the history of twelve young men who were in the habit of meeting from time to time, for convivial purposes. They were together for the last time, about three years ago. Since then, six of them had gone to a drunkard's grave, and five more to destruction, and he alone remained to tell the story—having been restored to reason and to society, by the perseverance of the friends of Temperance.

Cotton.—Having devoted some space to an article upon the Noctua Gossypii or Army Worm, it will not be out of place to follow it with a few words about our great staple itself. In the course of our reading we find that cotton was in use five hundred years before Christ, and from Herodotus it is evident, though no especial details are given, that the people of India cultivated and manufactured this valuable plant in the earliest known ages. The improvements of modern times have not rivaled the excellence at which these people had arrived in manufacturing the most delicate muslins. The Hindoos are known to spin yarn with their fingers without the assistance of card or wheel, and Europeans cannot excel the article they produce.

From India the cultivation of cotton spread to Asia, from thence to Africa, thence to Spain, and so on through Europe. Early in the seventeenth century England was supplied with cotton clothes from India, through means of the English and Dutch East India Company, just then established, and the consumption was such as to create extensive alarm among manufacturers of the kingdom.

One of the most important inventions of modern times was effected by an American, Jacob Perkins, a son of old Massachusetts, who first applied the steel and copper cylinders to the stamping of figures upon the cloth. In '34 the value of new cotton annually imported to Great Britain, was estimated to be fifty millions of dollars—the number of spindles employed in the manufacture of cotton into yarn at ten millions, being about five times greater than the present estimated number of the United States. The amount of capital invested in factories, machinery, &c., was eighty millions of dollars, and the annual expenditure for wages is at least an equal amount, which is distributed among the various employments, as follows:

Paid to factory operatives, thirty millions of dollars.

Paid to hand-loom weavers, twenty millions of dollars.

Paid to calico printers, five and a quarter millions of dollars.

Paid to lace workers, five millions of dollars.

Paid to makers of cotton hosiery, two millions of dollars.

Paid to bleachers, dyers, the makers of tools and machines, and to common laborers employed in the works, twenty millions of dollars.

The aggregate annual value of the products was estimated at about one hundred and seventy millions of dollars—of which manufactures to the amount of seventy-five millions were annually consumed within the kingdom, and about ninety-five millions exported. The whole number of individuals who immediately derived their support from the cotton manufacture, was stated at one million five hundred thousand souls.

In glancing over an old magazine our eye fell upon this intelligence. In France the manufacture of cotton sprung up under Napoleon, and progressed mainly in imitation of the English system. The Swiss, the Belgians, and the people of the Netherlands pursue their cotton manufactures with great taste and skill, making it an important trade, but not so extensive as in other countries. France and Switzerland supply Italy with cotton manufactures of taste and elegance. In Spain cotton was introduced as early as the tenth century, and the manufacture has been advanced to a state of high perfection.—*N. O. Picayune.*

A Capital Idea.—We are gratified to learn from the last number of the New England Farmer, that an association has been formed by several gentlemen in this city and vicinity, for the purpose of establishing a "Practical Institute of Agriculture and Education. The design of this institution is to furnish the means of a liberal education to those who are not intended for the learned professions. The principles of science, which lie at the foundation of the practical arts of life, will form the chief objects of attention, while the study of the languages will occupy a subordinate sphere. It is intended to combine the study of scientific agriculture with its practical operations, to illustrate the great improvements of modern husbandry by actual experiment; to increase the attachment of the farmer to the cultivation of the soil, by showing the dignity of the pursuit, and the knowledge and ability which it demands, and thus to prepare young men, who propose to make agriculture the business of their lives, for the intelligent discharge of the duties of their calling.

We repeat that we are much gratified at the prospect of the establishment of an institution of this kind. We have often thought that Agriculture should be one of the branches taught in our higher seminaries of learning, and we have little doubt, that, ere many years, professorships of agriculture will be established at our Universities.—*Bost. Mer. Journal.*

Common Carriers.—The Court in Bank, (the Court of last resort in Ohio,) have decided that proprietors of stage coaches are common carriers, that as such, they are responsible for the safe conveyance of passengers and baggage—that their giving notice to the contrary cannot relieve them from liability—that a watch is a customary article of baggage, and the trunk of a traveller the proper place for its deposite—that the stage proprietor will be charged if it be lost. We very often observe in the advertisements of stage proprietors, "*all baggage at the risk of the owner!*" There have been numerous decisions of late upon this point, in different States of the Union, all of which coincide that such a notice avails nothing. Stage proprietors, (steamboats, &c., the same,) are *common carriers* in fact and in contemplation of law, and cannot avail themselves of the advantages of that character without incurring the responsibility which attaches to it. This has become a settled principle of law. There have been adopted many ingenious modes of evading it, but they have met with little favor from the courts. Strong safeguards are deemed necessary to protect the millions of lives and property which are dependent constantly upon the vigilance and honesty of common carriers.—*St. Louis Adv.*

Hartford and Springfield Rail Road.—We learn that five different routes have been surveyed between Hartford and Springfield, and that the Engineer will make his report to the General Committee having charge of the undertaking, at their meeting in Hartford to-day. In the mean time, we are informed by a Hartford gentleman, that 20 of the 24 miles can be run in a continuous straight line, with no grade exceeding 25 feet to a mile. No Rail Road in New England, it is believed, can show such a line. When this short section of 24 miles is made, there will be a Rail Road the whole distance from New Haven to Boston, and also (on the completion of the Western Rail Road) from New Haven to Albany.

Number of Inhabitants to the square mile.—The United States furnishes a population of 14 to every square mile for the inhabited portions of the country, and 7 to a square mile for the whole territory embraced within the limits of the federal jurisdiction. Contrast this present occupation of the soil with the population of the most thickly peopled portions of Europe, and it will be seen that there is ample room for us to increase our numerical strength, and not be crowded either. Belgium has but 28 to the square mile; Holland 254, and Great Britain and Ireland 206. Russia has but 28 to the square mile, and Sweden and Norway only 13. France has 158; Italy 172; Germany 147; Austria 127, and Switzerland 133.

Death of Several Persons by Breathing Hydrogen Gas.—The Strasburgh (French) Courier gives the following melancholy statement,—which should serve as a "caution" to the consumers of gas.

"About ten o'clock on Saturday Morning, H. Horst, a teacher of the piano, uneasy at finding that the house in which he lived was infected with a strong smell of gas, sent for the chief agent of the company to ascertain the cause. They began by examining the ground floor, and on coming to the kitchen of an apartment occupied by the family of M. Beringer, a dealer in glass, and other articles from the Black Forest, stifled groans and other sounds of a dying person, were heard from the adjoining room. It then occurred to M. Horst, that although the day was so far advanced, not one of this family had been seen stirring; he called, therefore, for assistance, and had the room whence the ominous sounds issued, forced open. It was in drakness, the shutters being still closed. When light was admitted, the following horrible spectacle presented itself:—Six persons were lying in different positions, either dead or in the last agonies. M. Beringer was lying in the middle of the chamber, with his face to the ground, entirely dressed, except his coat and waistcoat. Near him, and in front of a stove, lay the servant, a young woman completely clothed. The wife, who was also dressed, was lying on her bed, with the youngest child, a little girl 7 years old. On a matrass, near the window, was one of the two sons, 15 years of age, with his drawers and waistcoat on, and near him, on the floor, his brother in his shirt. All were foaming at the mouth, had their features contracted and of a violet color, and their limbs distorted and stiff, as if they had been suffering from violent convulsions. Not one of them showed any signs of life except the father, the rattling in whose throat had given the alarm.—Medical assistance was given, but all were dead except the father and mother. It was afterwards found that a considerable issue of gas had taken place from the pipes into the house, and had, no doubt, caused the accident. In the evening M. Beringer was still alive, but was not expected to survive; his wife remained in a state of delirium."

Horrible.—We find the following in a late number of the Lowell Courier:

Last Thursday, Dr. Huntington was called to Mrs. Arven, a miserable inebriate, living in Belvidere. He left medicine for her, and she was again visited Friday and Saturday, and each time was found to have been drinking, notwithstanding the remonstances of the physician to the contrary. She, her husband who had just returned from the House of Correction, and their two little boys, aged seven and nine, all slept in the same room. Sunday morning, one of the boys got up and went into another tenement in the same house, and told a woman he found there, that his mother was dead.

Some of the neighbors were immediately summoned, and, upon entering the room, they found that the words of the boy were true, and that his mother was indeed dead. She had died some time during the night, in the trundle bed with the two boys. On another bed, in the same room, lay the beastly husband, sound asleep, and entirely ignorant of his wife's death. The woman had drunk a pint of brandy, which she sent for by one of the boys on Saturday; the husband had drunk, acording to his own confession, a pint of rum, procured in the same way; and under the head of the wife's corpse lay a half-emptied rum-bottle! The little boy, to protect himself from the cold, had again crawled into bed, beside his mother's dead body, where his brother was also lying.

Worldly Honors Unsatisfying.—It was frankly stated by John Quincy Adams, in one of his congressional speeches, that the four years during which he occupied the Presidential chair were his most unhappy years.

He spoke truly, no doubt. And we think it probable most others of our Presidents, at the close of their respective terms of service, could have said the same. These high stations which men so fondly covet, these giddy heights to which they aspire, are not the places to enjoy repose, either of mind or body. Many a "great man," in the full enjoyment of his honors, with their accompanying toils, anxieties, and troubles, has been constrained to cry out, "O for a lodge in some vast wilderness." And it is very much so in other departments of worldly aggrandisement. A man amasses a fortune, and retires to his splendid mansion to enjoy it. He has no cares of business to disturb him; every sense is regaled with something adapted to produce delight; and he feels now, and others feel, that he is among the happiest of men. But lo! ere he is aware, satiety ensues; idleness becomes a burden; health suffers from inaction and excess; the nervous system becomes affected, and the poor man either dies a premature "natural death," or perchance hurries himself out of life with his own hand. Such cases, in one form or the other, are of very frequent occurrence; and if the unwritten history of those conditions in life which people so anxiously covet, could be exhibited to the public eye, many a grumbling, uneasy, repining man would become quiet, and comfort himself that although he inherits the curse of the Fall, "by the sweat of his brow to eat bread," he is free from the greater curse of having nothing to do.—*Jour. Com.*

Curious Experiment.—Some few months ago, I made a curious and interesting experiment, an account of which may be interesting to many, and useful to some of the readers of the Journal. I filled a white glass lamp, of a globular shape, with clear spring water, and placed it in the window at about ten o'clock a clear warm morning, in a position to receive the rays of the sun. In one minute, a piece of black silk which I had placed within half an inch of the glass, and in the focus, became ignited. The rays of the sun can thus be collected through a body of clear water, and a common white glass lamp may be made to serve the purpose of a burning lens.

I placed in the same lamp, suspended by a thread in the water, several colored glass beads. A little distance from the lamp I fixed a sheet of white paper. The rays of the sun passing through the water and the beads, threw upon the surface of the paper a variety of the most beautiful colors that imagination can picture.

At first thought this may not be considered of much importance, but every thing that goes to illustrate the perfection of the works of the Creator in a simple and easy way, is useful and beneficial to our race.—*Ib* M.

Effects of Civilization.—Yesterday morning one of the tribe of Penobscot Indians who have for the past year been encamped near the city, was arraigned before his honor the Recorder, on a charge of drunkenness. He was a noble, good looking fellow, though lame, and seemed aware of the degrading situation in which he was placed. When called upon to state why he should not suffer the penalty of the law, he replied—

"Father, I came from a distant part of the country—have been in the neighborhood of your city for some time—have earned a living by the sale of baskets, which were made by my own hands; am habitually temperate; but I came here yesterday, and the white man asked me to drink the fire water; I drank with him, and the effect was intoxication. Father, dismiss me, for it is my first offence, and I promise to sin no more."

The Recorder was obliged to put the usual penalty upon him, and the Indian, in default of funds, was committed to Moyamensing.—*Phil. Chron.*

Stealing on Credit.—A farmer in this State was once greatly puzzled by the sudden disappearance of his sheep. One after another, was missed from the flock, without any solution of the mystery, until at last, his suspicions rested on one of his neighbors. Accordingly, as the sheep disappeared, each one was entered on the book against the suspected man, and the price carried out. At the end of the year, the bill was sent to him—and without making any words on the subject, he prudently paid it. Another year passed, and the absence of a greater number of sheep had added numerous items to a new bill, which was presented, as on the year previous. This time, however, the lover of mutton demurred—and insisted on its being reduced; protesting that he had not taken an eighth part of the number charged to him. But the creditor insisted on every farthing. "Well," said sheepy, "if I must pay, I suppose I *must*; but the fact is, some scamp has been *stealing on my credit*."—*New Haven Register.*

Maxims of bishop Middleton.—Persevere against discoragements—keep your temper—employ leisure in study and always have some work on hand—be punctual and methodical in business, and never procrastinate—never be in a hurry—preserve self-possession and not to be talked into conviction—rise early and be an economist of the time—maintain dignity without the appearance of pride—manner is something with every body and every thing with some—be guarded in discourse, attentive and slow to speak—never acquiesce in immoral or pernicious opinions—be not forward to assign reasons to those who have no right to ask—think nothing in conduct unimportant and indifferent—rather set than follow example—practice strict temperance, and in all your transactions remember the final account.

Country Manners.—The Rev Henry Colman remarks, in a report on the Agricultural survey of Massachusetts:

I have been a frequent visitor in city palaces and many a time an indweller of the humblest mansion in secluded parts of the country; and I must say, without derogating from the refinements of the most improved society in the cities, that the comparison in repect to courtesy and civility, would not turn out to the disadvantage of the country. True politeness is not a matter of mere form of manner, but of sentiment and heart. There are rude and vulgar people everywhere; but will not a sober judgment pronounce it as great a rudeness to be sent knowingly away from the door of one who calls himself a friend, by a servant with a lie put in his mouth, as to be received by the kind woman who welcomes us heartily at her wash-tub or spinning-wheel, and sweeps a place for us without apology to sit down at her kitchen fire?"

As the setting sun appears of greater magnitude, and his beams of richer gold than when he is in his meridian, so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidence for heaven than a living one.

NOTICES.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins?" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Ellis Gray Loring, Boston; or to Lewis Tppaan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt,
Lewis Tappan,
} *Committee.*

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will open a School for the study and practice of Sacred Music, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. CHOULES, 502 Broome st.
Rev. LA ROY SUNDERLAND, Editor of [the Watchman.
L. EAMES, Esq., 88 Hicks st. Brooklyn, N.Y
N. SOUTHARD, Editor Youth's Cabinet.
G. H. ANDREWS, Courier & Enq. Office.

A Rich New Year's Present.

YOUTH'S CABINET.

For Families and Sunday Schools, weekly, at $1 per year, in advance.

THE Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c., all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by one hundred editors and many parents and teachers, in notices and letters like the following:

From a Mother in Springfield, Mass.

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have a feast, as she calls it, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York.

"My little daughter 8 years old, is very much delighted with your paper; and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth's Cabinet, which they will find all they could desire in such a publication.—*Green Mountain Emporium.*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H Bag. Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*N. Y. Weekly Messenger.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should unite and send one dollar, post paid, they will never be sorry that they had paid out their money for so good a paper.—*Oberlin Evangelist.*

Orders should be addressed, (post paid,) to the editor at No. 9, Spruce street, New-York, or 25 Cornhill, Boston.
Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

THE FRIENDS' INTELLIGENCER, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will shew, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroad, —this old accuser of the brethren, has been very insidious; it has been at work for many years, but durst not avow its real object and character. It pretended it was attacking Hicksism, but it was easy to see, long ago, that genuine Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors."

"The Destruction of Jerusalem, an absolute and irresistible proof of the Divine origin of Christianity; including a Narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c., with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents

Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
Wordsworth.

THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power, but by *my Spirit*, saith the Lord of hosts!'

Nov. 19, 1840.

Just Published,

"*The Envoy, From Free hearts to the Free.*"

A COLLECTION of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called it forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator.*

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories.

Information Wanted.—Of Edward Powell, and Catharine Crumwell, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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